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THE CHURCHMAN,

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REV. SAMUEL SEABURY, D. D., EDITOR.

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POETRY.

[SELECTED.]

THE PILGRIM AT HEAVEN'S GATE.

My robe of life is travel worn,
And dusty with the dusty way;
It beareth marks of many a storm,
It beareth marks of many a fray;
The morning shower, the damp night dews,
Have left their dark, discoloring hues.

My robe of life is scorched and burnt
By madly rushing through the fires,
Where sternest teachings I have learnt
From passionate and fell desires—
Yet not without the loss of chaste,
White innocence, no more replaced.

My robe of life is tear-bedewed—
Tears wrung from mine and others' eyes
That I so oft have shunned the good,
That ever round us, God-sent, lies—
And tears by deeper anguish forced
From consciousness of virtue lost.

My robe of life at first was fair,
And spotless as the driven snow;
'Twas flung around me gently there
Where spirits first from heaven do go;
And white and clean, it seemed to be
A type of God's own purity.

Oh, angel at the heavenly gate,
How can I hope to enter, when
At that high portal, lone and late,
At closing eve I come again.
After my life-day spent and past,
With this worn life-robe round me cast?

I hear a voice that soft and low,
Bids me to him, my Saviour, fly,
And he will cleanse as white as snow,
Or whitest wool, this robe, and I
From him a wedding-robe shall have
When this is mouldered in the grave.

A wedding-garment, brighter far
Than that I did at first receive;
Brighter than gleam of slivery star,
My Saviour, Christ, to me will give;
And flinging off life's robe, will I
Put on my immortality.

THE FAMISHING POOR OF IRELAND.

Extract from the Discourse of the Rector of Trinity Church, in the city of Pittsburg, March 7th, in compliance mith the Pastoral Letter of the Bishop of the Diocese, recommending a collection in the several parishes, for the relief of "the famishing poor of Ireland."

"The tongue of the sucking child cleaveth to the roof of his mouth for thirst; the young children ask bread, and no man breaketh it unto them. * * * * Their skin cleaveth to their bones; it is withered, it is become like a stick. They that be slain with the sword are better than they that be slain with hunger; for these pine away, stricken for want of the fruits of the earth."—LAMENTATIONS OF JEREMIAH, iv. 4, 8, 9.

* * * * This picture of human misery is, in the inscrutable providence of God, finding too truthful a counterpart in the present sufferings of thousands of our fellow beings, in different countries of Europe, and especially in unhappy Ireland. The melancholy tidings have been reaching us for many months, with an aggravation of the extent and devastation of the awful calamity by every successive arrival from abroad. They have not reached us unheeded. The sufferings of our transatlantic brethren have called forth sympathy from all, and relief from many. But until lately, we knew not the full measure of their woe. It was rather apprehended famine, from an almost universal destruction or failure of crops, from which the mass derived their chief sustenance, than actual, existing famine. Of late, however, it is famine in all its aggravated horrors, accompanied by pestilence, a natural and common concomitant; wide-spread, desolating famine, affecting in degree all classes, excepting the wealthy, and involving not only the wandering mendicant, the intemperate, the idle, the improvident, but the industrious poor, in unmitigated destitution, suffering, sickness, and death. In any of its features the visitation is unprecedented in modern times, particularly in its general prevalence and extent; in the drying up of the sources of supply on which dependence has ordinarily been placed, when, as has heretofore happened, particular countries, or districts of countries, have failed in the production of a sufficiency of the fruits of the earth for the sustenance of the inhabitants; in the destruction of that species of crop which constitute the food of the mass, and in its extraordinary mortality. Not only the potato crop of Europe, but the general grain crop of Europe have been destroyed. Not only have fields full of promise to the husbandman and almost white for the harvest, in comparatively ungenial soils, and under imperfect cultivation, been suddenly arrested in their progress to fruitfulness, but in the most fertile districts, and under the most careful and skilful cultivation, the failure has been the same. And, not only has

—"Famine, the meagre fiend,
Blown mildew from between his shrivell'd lips,
Tainting the golden ear:"—

but plague and pestilence have followed in his train, too faithful accessaries in the work of devastation and death,

"Petrifying the breath of blooming health."

Under these circumstances it is, that our sympathies are appealed to, and our aid invoked by our suffering transatlantic brethren; and the exigency has been deemed so urgent, as to induce the Ecclesiastical authority of this Diocese to recommend, in addition to contributions which have been already made in common with our fellow citizens, an especial appeal from the pulpit in each congregation, with a view to an increase of the fund for the relief of our famishing brethren in Ireland.

In compliance with this recommendation of our Diocesan, which strictly accords with my own feelings, I would present this wide-spread and distressing calamity to your consideration, and appeal to your sympathy as men and as Christians for an expression of practical charity in the way of pecuniary contribution, such as the exigency seems to demand.

* * * * What is famine? Thanks be to God, this is a calamity with which, in this favored land, we are unable, from any experience, to form more than a vague conjecture,—a problem which, as yet, we have no data to enable us to solve. Isolated cases of destitution, occasioned by improvidence, vice, and sometimes misfortune, are frequently presented to our notice, especially in our large cities. But in these instances the suffering is relieved as soon as known, even in those who are the least deserving of commiseration. There is, in addition to private charity promptly afforded and extensively exercised, ample public provision for the destitute poor accessible and available to all. And seldom, if ever, are pestilence and death the consequents of mere hunger, and the want of food.

But in the country which now appeals to our sympathy, isolated cases have swollen into an aggregate and accumulation of suffering hitherto unparalleled in any former calamity of the kind in modern times. Not only individuals, but families, nay, whole sections of cities, entire villages, and extensive parishes, are literally starving. The destitution is general among all classes of the poor. It is not confined to the idle, the vagrant, and the vicious of cities and towns, nor the lazy and improvident in the rural districts, but embraces the industrious, the laborious, the provident, so far as it is practicable to be provident, with a paucity of means barely sufficient in ordinary times, and utterly insufficient in times of general scarcity and exorbitant prices. A vast majority of the sufferers have labored faithfully and perseveringly despite of discouragement and failure—have labored to the last—but labored in vain. They have ploughed and digged, and sowed and planted, but their most diligent cultivation has been without avail. Seed time has been duly observed, but the harvest has been frustrated. Not vice, nor idleness, but unforeseen, unalleviable, resistless misfortune, has brought them into their present heart-rending distress. All that man could do has been done, but no arm or art of man have been able to arrest the inroad of the destroyer. It is manifestly a visitation from heaven. Not chance, nor accident, but God in His mysteriously afflictive providence, by drought, and mildew, and tempest, with the devouring canker worm, the agents of His inscrutable will, hath spread devastation, desolation, and death over the length and breadth of the land.

Why the Almighty is thus visiting with a calamity of such unprecedented severity that seagirt isle, the fatherland of many among us, it does not become us to inquire. It is sufficient that we know it is present and increasing in magnitude and severity every day. And having knowledge of the destitution and misery, and the means of affording relief, it becomes us not to speculate on that which does not concern us, but to act in that which, as fellow beings, some of us fellow countrymen, *does* concern us, and act promptly, and efficiently, and liberally, as God hath blessed us, and in the spirit of the great Christian law of love, which knows no distinction of name, no difference of faith in the objects of our beneficence, which knows nothing, takes note of nothing, but their necessities and their distress.

The tale of woe which is borne to us on the wings of every gale that blows across the broad Atlantic, my brethren, is not fictitious, but real. There is destitution in that "green isle of the ocean," which cannot well be exaggerated, and suffering, which if there be in us any sensibility to human misery, cannot but awaken our deepest commiseration, and invite and elicit our practical charity. What is famine? I have asked. And I have answered it is inappreciable by us, favored as we are in this land of plenty, and living as we do under the constant smiles of a beneficent Providence, who hath, as yet, permitted neither "seed time nor harvest, summer and winter, the former and the latter rain," nor any of the accessaries of fruitfulness to fail. But we may approximate to a conception of the fearfulness and awfulness of the visitation, which is now filling hapless Ireland with tears and anguish. We may get at something like it by contrast. We will suppose ourselves traversing a given district in the land which is now appealing to our sympathy and invoking our aid, in the spring or early summer of the present year. An array of rural beauty and of promising fertility is spread out before us, which delights the eye and gladdens the heart. The laborers of all classes and descriptions are spread over the landscape, and employed in their several vocations. The ploughmen are busy in turning up the soil; the sower follows with the seed. Here are fields green with the rising grain; and there are other fields blooming like a garden with the blossoms of the vegetable which is the looked for food of thousands for autumn and winter. There is health on every cheek and gleesome joy in every eye. Old men and children, young men and maidens, though perchance arrayed in clothing scanty, coarse, and worn, are laboring with buoyant spirits and unwearied industry. On every side we see smiling, happy faces—countenances indicating contentment, though it may be in possession of bare subsistence—and full of hope after much that has been disheartening. Here is a rude hamlet, a collection of cottages, with some aged grand-dame at the door, busily plying the distaff or the wheel, while—the mother being in the field—she watches the infant in its cradle, or the younger children gamboling in the green. There is a subdued joy in the countenance of even decrepitude and age. The cloudless sky above, the warm sun shining in the fields, are indications of the serenity of the inward man, and the warmth and glee of the heart, as anticipations are formed from the promising fertility and prospective fruitfulness without and around. Here is a group of youths of either sex, resting awhile from their toil, and gathered under some shady tree or hedge, in conversation, merriment, or play, and there are the elders of the hamlet, the patriarch and his sons, the fathers and mothers, talking over their happy prospects in the coming harvest, and indulging in fond imaginings, brighter, deeper, and more intense, from a previous season of partial failure and scarcity, and a past winter of more than oreinary privation. All is now cheerful and animaiing and trustful, full of promise, full of hope.

We traverse the same district a few months later, and, what a change! The grain blighted in the ear, lies smouldering on the ground. The fields are black with decayed and putrifying vegetation, the expected food for many a weary day. The picturesque landscape is comparatively a desert. The happy smiling faces, glowing with health, are wanting; if perchance some straggler is met, the ruddy cheek is wan and wasted. In our progress we have met many funerals, all with an unusual and ominously small number of attendants, and one or more followed by only a solitary individual,—some father tottering after the remains of a wife or child as it is borne to its dark home, or some mother bereaved of her last hope and stay, weeping in the bitterness of her grief and despair for the husband of her love. Approaching the church-yard, we perceive groups of people in various parts, and there is borne to us on the breeze, the deep wail for the dead. We enter the once smiling hamlet. Some of the cottages are deserted. Do we inquire for their tenants? Alas! they are tenants of the grave; or inmates of the alms house already crowded to suffocation and ripe with pestilence; or are wandering to distant districts begging food for themselves and the famishing remnants of their families. We enter a miserable hovel, which affords some sign of inhabitation.—There is a mother with an infant at her breast, and three or four young children clinging to her tattered garments, as she lays on her bed of straw, and crying for food. How pale and emaciated! how feeble yet how plaintive their cry! And she who bore them, and with a mother's unquenchable love, would, if she had it to give, surrender the crust required to satisfy her own craving hunger, to them, how like an embodiment of despair she looks, and what a supplicating eye she raises, for weakness and exhaustion have deprived her of the power of speech! We minister to her wants, and proceed on our walk. There under a hedge, with scarcely a rag to cover him, lays a man of gigantic frame and mould, but reduced to the dimensions of a skeleton, who has crawled away from a hovel, all whose inmates, save himself death, had claimed as victims, and who lie unburied within, and in desolation and loneliness and unutterable anguish, hath covered up his face to die. See how his breast heaves, and his limbs tremble in the last agony, with none to wet his parched lips and wipe the clammy moisture from his brow; and worse than all to the Irish peasant, with none to minister the spiritual consolations, to which he has ever looked forward as his most precious boon, when all else is lost;—for he is dying concealed from those, who though wearied out with duty and with grief, are ready to minister until the last. Some distance farther, another spectacle of heart rending woe is presented. It is a female, apparently young, of less perhaps than eighteen summers, stretched out by the way side, in the last stage of disease. Her head rests on the raised turf, and in her agony her dark tresses almost enshroud her face. There is a remnant of beauty in her emaciated features, and in her wild lustrous eye. She has been a father's pride and mother's joy. In her delirium she utters the most heart-piercing cries for mercy and aid. Feebler and feebler is her wail of anguish. It is her last appeal, her last expiring moan. A few moments more, and the spirit will have passed from its suffering tenement, and death come to her relief. We pass on and enter another dwelling, there is not only famine, but pestilence and death. A whole family, the aged, the middle aged, the youth, the tender infant are lying together on the mud floor, some in the last stages of rapidly wasting disease;—some delirious and dying; and some dead. There is none to nurse the living, none to soothe the dying, none to bury the dead.*

This, my brethren, is famine; such famine as is now desolating large portions of Europe, and is most rife and fatal in Ireland. Such, substantially are the scenes occurring daily and hourly in many districts of that once smiling, joyous land. Indeed many of the details are more horrible than those I have ventured to picture. Yet they are authenticated, so as to command belief, attested by men whose character and office vouch for their veracity, and have no conceivable motive to exaggerate or deceive. And from one such scene of woe and anguish, we may judge of the general suffering. The government has interposed its paternal hand, the rich have poured out their wealth in generous profusion, and still the destitution is only partially met. Private charity at home is utterly incommensurate with the demand for its exercise, parochial relief is exhausted, the work-houses and hospitals are crowded beyond their capacity and can receive and support no more;—and food!—food!—is still the cry from famishing thousands, so long as they have strength left to drag their trembling limbs from place to place, and plead for their life. In the south and in the north, from one side of the Island to the other, in the cities, in the country towns, in the scattered hamlets, and in the rural districts, there is one scene of wretchedness, one voice of wailing, weeping and mourning, one continual counterpart of the calamity which fell on Judah and Jerusalem, as depicted by the prophet: "The tongue of the sucking child cleaving to the roof of his mouth for thirst; the young children asking bread, and no man breaking it unto them"—and of those of maturer years, visages wan and wasted with hunger and disease, "their skin cleaving to their bones, withered and become dry as a stick; pining away, stricken for want of the fruits of the earth."

And as the calamity spreads and expands, it is not only those who are dependent on their daily labor for subsistence who are involved therein. By the natural course of things, it is gradually extending itself to those who are ordinarily above want, and comparatively independent; and who, up to a recent period have secured themselves from suffering in the present scarcity. The small farmers, manufacturers, and tradesmen, begin to feel the pressure. Their means, never abundant, and expended on their poor suffering neighbors and dependants, with the characteristic warmth and largeness of heart of their nation, are well nigh exhausted; and the prevailing famine now threatens those who have hitherto had plenty and to spare. Their proverbial generosity and hospitality is perilling their vitality. Their houses, at meal times, are beset with the famishing poor of the neighbourhood. It would be inhuman, as well opposed to all their native benevolence and deep rooted habits, to refuse to invite those, who thus present themselves to the hospitality of their table, and there are, I have been informed, frequently a goodly array of hungry strangers, at such times, looking, if not asking for food. And thus their store, the dependence of their own families, is rapidly wasting away, and with their other charities, the ability to replenish, at the present high prices of every article of subsistence. The prevalent starvation is thus extending itself, and threatening, if it has not actually reached, a class heretofore supposed, and supposing themselves to be, beyond the reach of the common danger. This is not only a supposable case, but letters recently received in this country, as I have been credibly informed, represent it to be an actual case, and multiplying to an alarming extent.

And now, my brethren, with these facts of destitution and suffering before us;—and they are facts, and realities, far exceeding in horror, any description I have attempted, which you have all an opportunity of estimating by a perusal of the published accounts that have reached us, and are to be found in every newspaper,—with this picture of human woe presented to us, and silently but most affectingly appealing to us for aid, will any of us turn a deaf ear to the voice of wailing and anguish that comes to us from these, our transatlantic brethren? or shall we content ourselves with an unpractical and barren sympathy? Are we not infinitely called upon by every feeling of humanity, to act, promptly, liberally, and in proportion to our wealth or competence, nay, beyond our self-supposed ability, even to a denial of some gratifications, in which under ordinary circumstances we might lawfully indulge without crippling on charity, that we may have the more to give, and may give the more, to these our fellow beings in need and such extreme distress? If we think we cannot afford a donation otherwise, might we not abridge ourselves of some luxury, of some costly pleasure, of some worldly amusement of greater or less extent, of some sumptuous entertainment, of an addition to our furniture, our equipage, or our personal adornment? Would we feel any poorer at the end of the year, if we were now to give to this object, what we may have accustomed ourselves to regard as the measure of our ability for all objects? And if we have contributed some thing before to this same object, as many of us have, under the impression of a less degree of destitution than we now know to exist, would it absolutely impoverish us, would it materially embarrass us, were we to contribute again on the present occasion?

As citizens of Pittsburgh, we had our share in a serious public calamity of another kind, some two years ago; and we experienced a large amount of practical benevolence from places and persons abroad, from strangers moved only by their conceptions of our necessary distress under a visitation of Providence so severe and overwhelming as was the memorable conflagration of April, 1845. The sympathy manifested was itself cheering and encouraging amid the sudden calamity, and the liberal gifts that accompanied it were acceptable to all, and of essential relief to many. And now, when a calamity far more severe and distressing demands our aid, would it not be most ungrateful in us to refuse, or to be sparing and niggardly in our gifts? Would it not expose us, as citizens, to the imputation of great meanness and greater selfishness, of being willing to solicit and receive, but exceedingly unwilling and contracted in returning the kind offices by which we have been, to say the least, all of us indirectly benefitted, when such are asked at our hands?

The case before us is one eminently calculated to stir up the deep fountains of the heart. It appeals with trumpet tongue to our humanity and our duty. It is a state of destitution and suffering which no man, having human feelings and calling himself a man, can hear of without emotions of tenderest commisseration and resistless promptings to act at once and efficiently, and to the utmost of his ability, nay, in endurance even of personal privations, to meet and mitigate. It is no common calamity, and it demands no ordinary charity. Let us all so regard it, and though distant, contemplate and compassionate it as if it were near and in our midst; as if we actually beheld these famishing thousands, heard them crying out for bread, and saw them sinking by hundreds, victims to the combined devastation of famine and pestilence. Let us not coldly calculate, but warmly feel, and liberally give, thus drawing upon us, with the approbation of our consciences and the approval of our God, the blessings of those who are ready to perish and perishing, "slain by hunger," devoured by disease the consequent of hunger, "pining away, stricken for want of the fruits of the earth." *Amen.*

* See Southgate's Visit to the Syrian Churches, p. 97; and newspapers of the day *passim*.

For the Churchman.

Mr. Editor,—There is so much good taste and genuine feeling in the enclosed extracts, that I cannot refrain sending it to you.

Yours respectfully,
ROBERT COURT.

March 26, 1847.

A FOREST FUNERAL.

I have been several times on the point of writing you about Sunday in the forest, but have each time forgotten my intention, or had too much else to say. There have been many scenes of worship in which I have taken part, or which I have witnessed. I have seen the ignorant worshipper of senseless images, and the formal worshippers of the pretended real body of The Crucified, present in the bread of the Host. Nay, I have heard the solemn cathedral chant, when thousands knelt and prayed, and have heard the *miserere* in the solemn Passion night, thrill through the soul of countless waiting worshippers. But I never felt so near to God and near to Heaven as on the bank of the river on a calm Sunday morning, when the thousand voices of the forest were united in a hymn.—There is a melody in running water that is never imitated or equaled by any art; and there is a strange harmony between the sounds of running water, and rushing wind, and singing birds, and the voices of the various wood animals, that all together make up the morning song of the forest when it wakes to praise the Infinite.

How slowly and silently the dead leaves drop one by one into the water from the listless branches. The branches themselves bend and sway up and down, and back and forth, as if with life; for it does not seem that any wind is blowing, but the trees lean over as if to see their own shades a thousand times repeated in the rippling river, and reach their arms down towards the glittering surface, as if loving, and longing to lie in the clear bed.

Some of them have fallen. Yonder is one that has lain for four, yes, six years, to my knowledge, in that same position—and every year, at the same time, I come and sit here and watch that long branch swaying backward and forward in the swift current.—Once, while Wilis and I sat here, he saw a mink's head rise above the water in the eddy below the trunk, and his rifle ball, true to his unerring aim, cracked the small skull at this distance, and it is not less than a hundred and twenty yards. But that was not on Sunday, and I am now speaking of the forest Sabbath.

We had one long and weary and somewhat unsuccessful expedition last fall. We made our calculations to go through the whole hunting district in the course of six days, and reach the river ten miles below our cabin on Saturday, so that we might attend church there,—or rather hear preaching, in a log school house, from a clergyman who once a month visited the small settlement. We worked hard during the week, and we were not sorry at dusk on Saturday to sit down in the comfortable frame house of Col ——, who is the owner of some thousands of acres in that immediate vicinity. The school house in which services were to be, is beautifully situated in a grove of oaks, on a point around which the river bends and runs rapidly with a lulling sound. Did you ever notice how different the voice of a river is in passing different scenes? Up in the gorge above, it is wild, and rages as if angry with the rocks it meets, and its voice is like the voice of a roused warrior. But here it goes slowly and sedately by the little 'oak school house,' as it is called, and would seem to linger as if loving the quiet scene.

It was nearly midnight, of Saturday night, that a messenger came to Col ——, requesting him to go to the cabin of a settler some three miles down the river, and see his daughter, a girl of fourteen, who was supposed to be dying. Col —— awoke me and asked me to accompany him, and I consented, taking with me the small package of medicines which I always carried in the forest. But I learned soon that there was no need of these, for her disease was past cure.

Leaving the house, we descended to the bank of the river, and stepped into a canoe that lay in an eddy, and siezing a pole flattened at one end for paddle, Col. —— pushed the slight vessel out into the current, and we shot swiftly down. I have described so many night scenes that I forbear giving you this. You may imagine the scene if you choose, as I lay in the bottom, and he used now his pole and now his paddle, to guide the bark in the rapids.

"She is a strange child," said the Colonel, "her father is as strange a man. They live together alone on the bank of the river. They came here three years ago, and no one knows whence or why. He has money, and is a keen shot. The child has been wasting away for a year past. I have seen her often, and she seems gifted with a marvelous intellect. She speaks sometimes as if inspired; and she seems to be the only hope of her father."

We reached the hut of the settler in less than half an hour, and entered it reverently.

The scene was one that cannot easily be forgotten. There were books and evidences of luxury and taste, lying on the rude table in the centre. A guitar lay on a bench near the small window, and the bed furniture, on which the dying girl lay, was as soft as the covering of a dying queen. I was, of course, startled, never having heard of these people before; but knowing it to be no uncommon thing for misanthropes to go into the woods to live and die, I was content to ask no explanations, more especially as the death hour was evidently near.

She was a fair child, with masses of long black hair lying over her pillow. Her eye was dark and piercing, and as it met mine, she started slightly, but smiled and looked upward. I spoke a few words to her father, and turning to her asked her if she knew her condition.

"I know tha tmy Redeemer liveth," said she in a voice whose melody was like the sweetest strain of an Eolian. You may imagine that the answer startled me, and with a few words of like import I turned from her. A half hour passed, and she spoke in that same deep, richly melodious voice:

"Father, I am cold; lie down beside me"—and the old man lay down by his dying child, and she twined her emaciated arms around his neck, and murmured in a dreamy voice, "Dear father, dear father."

"My child," said the old man, "Doth the flood seem deep to thee?" "Nay, father, for my soul is strong."

"Seest thou the thither shore?"

"I see it, father; and its banks are green with immortal verdure."

"Hearest thou the voices of its inhabitants?"

"I hear them father; as the voices of angels, falling from afar in the still and solemn night-time; and they call me. *Her* voice too, father,—Oh, I heard it then!"

"Doth she speak to thee?"

"She speaketh in tones most heavenly."

"Doth she smile?"

"An angel smile! But a cold, calm smile. But I am cold—cold—cold!—Father, there's a mist in the room. You'll be lonely, lonely, lonely.—Is this death, father?"

"It is death, my Mary."

"Thank God."

I stepped out into the night, and stood long and silently looking at the rushing river. The wife of a settler arrived soon after, and then the Colonel's excellent lady and her daughter, and we left the cabin.

The Sabbath morning broke over the Eastern hills before we reached the school-house again. But never came Sabbath light so solemnly before. The morning service in the school-house I have not room to describe now, for I have taken more time and space than I had any idea of.

As evening approached, a slow and sad procession came through the forest to the little school-house. There, with simple rites the good clergyman performed his duty, and we went to the grave. It was in the enclosure where two of Col——'s children lie, a lovely spot. The sun was setting as we entered the grove. The procession was short. They were hardy men and rough, in shooting jackets, and some with rifles on their shoulders. But their warm hearts gave beauty to their unshaven faces, as they stood in reverent silence by the grave. The river murmured and the birds sang, and so we buried her.

I saw the sun go down from the same spot, and the stars were bright before I left it—for I have always had an idea that a graveyard was the nearest place to heaven on this earth; and with old Sir Thomas Browne, I love to see a church in a grave-yard, for even as we pass through the place of graves to the temple of God on earth so we must pass through the grave to the temple of God on high.

COMMUNICATIONS.

To the Editor of the Churchman.

Rev. and Dear Sir,—The following letter will, it is hoped, sufficiently account for its being at all, and for its being such as it is. If you think its insertion in your columns, would do any good, it is at your disposal.

Very truly Yours,
UNUS CLERICORUM.

My Dear ——I have not thought it necessary, at the expense of neglecting any present duty, hurriedly to acknowledge the receipt of your last; because, as well from the frankness with which you have acknowledged a temporary disturbance of your faith, as, from your confiding to me the communication which was partly the occasion of it, I have good hope that your danger of becoming ensnared is already passed.—And here, I may add, I do not see how, with a good conscience, you could have done less to acquaint me with your real state of mind, and the influences that were brought to bear upon you, than you have done. For situated as you at present are, without a freind at hand, completely instructed in controversial Theology to resolve your doubts, to have withheld from me the arguments, (if I must use such a misnomer) of your correspondent, and still call me your Pastor would have been to contradict yourself, as those who "say, and do not."

But to your friend's? arguments, rhapsodies, appeals &c. which I hope satisfactorily to dispose of in a few words. Indeed I notice them at all, not because I find in them anything which merits a reply; but that *you*, who are not at all versed in the controversy between us and Rome, may see that it is so. I re-enclose, therefore, his statements, that you may see for yourself, (if, indeed, you have not already remarked it) how *all* that he says about your becoming a "Catholic," and living "in the communion of Saints, and as a member of Christ's body and at home in the Catholic Church," is simply a *begging* the question. As if you were not already "a Catholic!" and all the more so, for *not* being *a Romanist*! If he really doubt this, let him "bring forth his strong reasons." In this way he would at least speak to that which is *the* question, and ultimately the only *real* one between us.

In another place he says, "your doctors, and teachers, tell you that the Roman Catholic, is doubtless an *elder branch* of the 'Catholic church.' Indeed! And is not Antioch still older, and Jerusalem older than either? But what trifling is this! and how wide of the question at issue! Again: "your prayer book tells you in the articles, that national Churches may err even in matters of faith, and thus solemnly warns you to examine before you become an Episcopalian."—Such logic, would, I fear, throw Whately into hysterics! For does he not know that the same articles teach that "the Church hath - - - - authority in controversies of faith;" and therefore although the article from which he quotes, denies that infallibility is an attribute of National Churches, that is, the *branches* of the Church Catholic; yet, the article to which I have just referred, claims for every branch, such a *paramount* authority over its individual members, that whosoever sets at naught, or separates from the particular branch into which he has been engrafted, does so at his peril.

But this, and much more that he has written, I do him the justice to believe, he has written in the simplicity of his mind; not knowing how entirely irrelevant it is. But what then must I think of his officiousness.

There is another statement, however, which he has made, which implicates him in a more serious charge than that of ignorance; though that, in one who assumes the office of teacher, is bad enough. Speaking of the services of the Romish Church, he says, "where no *morning service*," (observe, by the way, he has not learned to *talk* like a Romanist, yet) "where no morning service is ever had without the *commemoration* according to his divine institution and command, of His passion and death, who is our life." I confess, it was with great pain I read this passage, for, much as I deprecate the writer's fanaticism, I have wished that my confidence in his integrity might not be shaken. But how can I believe that he did know at the time he penned this statement, that *it* does not go beyond, or differ from, the doctrine of our communion office, but that. it does stop *very far short* of the Romish doctrine of the mass, and to that extent is a *suppression* of (what *he* accounts)the truth.

If he really desired to instruct you in the doctrine of the Romish Church, why did he not quote from his *own* articles, and say, in the language of Trent, (see chap. Of Transubstantiation) "that, by the consecration of the bread and wine, a *conversion* takes place of the whole substance of the bread into the substance of the body of our Lord, and the whole substance of the wine into the substance of his blood." So that the wafer which *he* recives into his mouth, is not what it appears to be, a morsel of consecrated bread, but in fact *nothing else* but "the true body of our Lord, and his true blood, together with his soul and divinity."

Commemoration! indeed! Hear again the council of Trent, (can. i Of the *Sacrifice* of the mass) If any shall say, that in the mass there is not a true and *proper sacrifice* . . . let him be accursed!" Verily, in his zeal to prsoelyte you he has exposed *himself* to the Anathema of his infallible Church. For, thus it is written in the 3rd canon of the mass—"If any shall say, that the Sacrifice of the mass is . . . a bare "*commemoration*" of the sacrifice which was made upon the cross . . . let him be accursed." By comparing his own statement again, with this third canon, you cannot fail to see, that, if he is not under a curse it is because his Church has *no power* to inflict one upon him, or any one else, for such a cause.

While on the subject of her Anathemas, it occurs to me to ask, why has he said nothing to reconcile you to the persecuting spirit to which, the Roman Church *binds* her children; especially, her chief ministers. For instance, the Bishop who should confirm you, has taken an oath in these words—see the Oath at the consecration of a Bishop—"To the *utmost* of my *power*, I will persecute and attack hereticks and schismatics, and rebels aginst the same our Lord [the Pope] or his aforesaid successors." And *yourself*, (if received according to the form of "reconciling a convert," published in 1831, by the authority of the Vicars apostolical) would be required to "profess, that in the mass there is offered to God, a *true and proper propitiatory* sacrifice, for the living and the dead!" And to end your "profession" in these words,—"and I condemn, reject, and anathematize all things contrary thereto."

And now observe further, that your 'profession' would oblige you to say *amen*, to all those fearful imprecations, which the Romish Church utters against those who refuse to assent to the string of dogmas which she has decreed to be

matters of *faith*, but which were never propounded as such, till the 16th century, by a council of about seventy Bishops, chiefly Italian! For example: when she says, "If *any* shall *say* that the sacraments of the new law... are more or *fewer* than seven ... let him be accursed," you would be bound, by your "profession" to say, amen! If any one, with St. Cyprian, should *doubt* the validity of heretical baptism, you would be bound with the Romish Church, (see canon x. of Baptism) to say "let him be accursed" &c. &c. We have, indeed, St. Paul saying, "If any man preach any other *Gospel* than that which I have preached. . . . let him be accursed." But imagine, if you can, St. Paul saying, ... "If any man shall say that Christ instituted more or *fewer* sacraments than seven, let him be accursed."

It will not do to say that these anathemas are not strictly authoritative *imprecations* in the name of God, but only sentences of excommunications, to be executed upon those who are implicated, by these novel tests of Catholicity.—For, if even that were true, their *effect*, is the same, since whosoever is excommunicated by the Romish Church, is (in the opinion of Romanists) ipso facto, under the curse of God.—Why, then, I ask, has he said nothing to reconcile you to the enormity of invoking, and obliging you by your "profession" as a Romanist to invoke the curse of God upon those who dare not accept as parts of the "faith once delivered to the saints," those things which, to say the most are matters of doubtful disputation? Why? "Because, in vain is the net spread in the *sight* of any bird"—because, in other words, he counted upon your becoming so bewildered before these questions would be *forced* upon your attention, that when they were, you would prefer to exercise an "easy faith," and gulp them down, rather than inquire.

This letter is already too long for your or my convenience, and yet I have but touched upon a few of the more obvious objections to Romanism—objections, which, so long as they remain, must *oblige*, as it seems to me, every one who is not already hood winked to say with your favorite author, (Keble)† "I feel every day more and more, how *impossible* it is for me, to forsake our own, for the Romish communion."

For the present, let this suffice. Should it be necessay, more hereafter.

In the meantime, as ever,

Truly your friend, and brother,

A. B.

† I quote from memory, but you will recollect the extract in the Churchman.

For the Churchman.

Rev. and Dear Sir,—In the communication which I addressed to you a few weeks ago, respecting the condition of the parish of St. Jude's, I had no wish to injure the church or prospects of its Rector; but knowing, as I did, that the "Statement" which he had given to the public was incorrect in several important particulars and calculated (though not I hope designedly) to mislead the public in regard to the real state of the parish, I believed it to be both my right and my duty, as a Vestryman of the church, and one long interested in its prosperity, to let the truth be known. That the Rev. Mr. Shimeall should feel himself aggrieved and injured by this exposure is a consequence which I regret, but for which I am not responsible, being actuated by no other motive than a regard to truth and justice. It is due, also, to myself, now that my positions have been controverted, to sustain them; and I must therefore trespass once (and but once) more on the patience of your readers, chiefly to show that Mr. Shimeall's certificates are got up merely for appearance and add no strength to his cause.

Mr. Shimeall says that, as respects the incorrectness of his statements, *I have adduced no evidence save my own naked assertion.* No other reader, I venture to say, has received this impression from my communication of March 13th. Since I expressly referred to Mr. Rogers the senoir warden, to Dr. Sherman, and to Messrs. Girvan, Bond, and Leland, members of the Vestry, for the correctness of my statement; "to which," I added, "they have fully assented."

According to Mr. Shimeall's certificate, No. 1. it would appear, that the cost of the church was $4,102; "that at the time the $1,200 was borrowed there had actually been paid in money for the church and materials and also three quarters ground rent," $2,615 63, that the debt upon the church was then $1,486 37, making $4,102 00.

In his pamphlet Mr. Shimeall states that the cost of the church was less than $3,000. Now, according to his own certificate, it is $4,102. Mr. Shimeall was repeatedly called upon by the Vestry for a statement of the affairs of the church—his collections and disbursements; which he avoided by saying that he had mislaid the vouchers; stating that he had vouchers amounting to $3,400 of disbursements, and that there were debts remaining unpaid amounting to $1200, when in fact they amounted, as was subsequently proved, to $1,900, making the cost of the church, as I had formerly stated, nearly $5,000.

The whole debt was $1,486 37; which is as follows:—

Campbell & Moody, for lumber,	$ 35 73
Express,	50
T. Dunn, cash advance,	23 00
H. Hall,	64 15
Lee & Jones, Carpenters,	30 36
A. D. Price, Note,	65 50
P. Ficht, Painting,	173 00
Browns, Note,	84 00
Harrison, Note; balance due on old building	85 00
F. Gouldy, for lumber,	51 50
C. Dey,	40 00
Schenck & Downing, Paint,	29 32
James Stephenson	75 00
Organ	550 00
S. Burhans, Rent	90 00
do do.	25 00
Circulars,	9 50
	$1,432 06

The above amount was paid by Dr. Sherman, with the twelve hundred dollars, of which he advanced $43 91, which is still due to him. The sum of $188 07 was remitted by the several creditors at the solicitation of Dr. Sherman, leaving due Manhattan Gas Company (who now have notes long past due) $200.

In the appendix to his second pamphlet, p. 24, Mr. Shimeall states in reference to the "Gas fixtures, that the Rector has the option of purchasing or paying interest upon their cost which is less than $200." In answer to this, I would state, that the gas fixtures were purchased more than a year ago; that the Vestry gave their notes, and that their notes have been protested for non-payment. The two notes were signed by the Rector and myself, and the receipts are in my possession. After the payment of the debts with the $1200, the balance of the debt of the church is as follows:—

Gas Company, including interest,	$200 00
Greason's Note,	200 00
Thos. M. Clay,	57 50
Sexton,	50 00
Norwood & Gonsalves	23 00
	$ 530 50
	1432 06
	$1962 56

This, instead of $1432 06, was the amount of the debt.

Mr. Shimeall's statement may be correct so far as he has informed Mr. Winthrop and the other gentlemen who have signed this certificate; but why are strangers summoned to establish its correctness, and his Vestry refused the opportunity?

As to the disbursement of the $1200, the committee appointed by Mr. Shimeall say that "no vouchers have been exhibited to us, the said monies having been disbursed by Mr. Sherman, one of the Vestrymen, and the vouchers being in the hands of Mr. Thomas Dunn, treasurer." Now Mr. Shimeall well knows that Dr. Sherman reported to the Vestry the manner in which the funds were disposed of, with the vouchers for $1432 06; that these were referred to a committee composed of Messrs. G. A. Rogers, C. J. Folsom, and myself; that this committee reported that the whole was correct and satisfactory, and that this report was adopted.

Mr. Shimeall states in his pamphlet, that the present debt of the church is $1200, but in his reply to me under certificate No. 1., he makes it $200 more. I have asserted that the present debt of the church is $1700, which I prove by the following items:—

Norwood & Gonsalves, Cushions for altar and Rector's pew,	$ 23 00
Balance due S. Burhan's for rent due February 1.	46 50
Gas Company, including interest,	200 00
Mortgage,	1200 00
Interest on do.	115 00
J. Watson,	17 00
Austin Sherman, balance due,	142 40
Total,	$1743 90

In answer to Mr. Shimeall's statement respecting the yearly subscription, it is only necessary for me to present the following certificate:—

In 1845, a committee of two, consis ing of Messrs. T. G. Girvan and C. J. Folsom, were appointed by the Vestry to increase the yearly subscription. Mr. Thomas Dunn was requested to furnish a list of the names, and the amount subscribed. Mr. Girvan has the list and the amount subscribed.

We hereby certify that we have examined the subscription book in Mr. Dunn's possession, and the list of the names with their respective subscriptions, that were given in 1845, and find the whole amount is $477 00. At the present time, $146.

A. SHERMAN,
WM. H. BOND,
T. G. GIRVAN.

I have stated the number of communicants to be 28. Mr. Shimeall makes it 74. The only way, I apprehend, in which he can possibly arrive at this result is by including all who may have occasionally communed there within four five years past. Conceiving that under Canon VII. sect. 1. of this diocese (which requires the register to be kept in a book "belonging to the Vestry," and which "shall be preserved by the Vestry,") I, as a Warden of the church, might be allowed the privilege of referring to the Register for my own satisfaction on this subject, I made a respectful request of the Rector to this effect. The request was refused.

I have estimated the number of regular attendants at about one hundred and fifty. Mr. Shimeall states the average attendance to be from three to four hundred; but instead of leaving his statement to stand on its own merits, or referring to his vestry in proof of it, or allowing an inspection of the Register of the Church, he attempts to support his statement by the certificate of three gentlemen, of whom the first has not been twelve months in the parish, the second has been only an occasional attendant for a year or more, and is almost a stranger to the congregation, and the third has attended its services only within two or three months past. *Not one of these gentlemen is a Vestryman of the Church!*

As I have been refused access to the parish register, I had no other way of coming to a correct result than by taking pains to have the number of attendants ascertained for the last three Sundays. The result, certified by responsible persons, is, that on March 14th there were at morning service 82, at even'g service 61; March 21st, at morning service 53, afternoon 57; and on March 28th, at morning service 80; including 15 children, and at afternoon service 72, including 16 children. This makes the average attendance about 75, which is less by half than I had estimated; a proof that I had no design "to set down ought in malice."

Let me ask why the three Vestrymen who have been regular attendants upon the Church for the last three years were not called on to certify to the correctness of the Rector's statement, instead of three persons who being comparatively strangers in the parish, can know but little of its affairs?

Moreover if the number of parishioners is so large how happened it that but eight were present to approve the publication of the pamphlet?

On March 19th, five of the Vestrymen requested a meeting of the vestry to take into consideration the financial affairs of the Church. Agreeably to this request notice was given from the pulpit by the Rector on the following Sunday. At the time of the meeting, however, the Rector and the remaining members of the vestry absented themselves, so that no business could be transacted. Was this right, reasonable or fair?

Certificate No. 3, if it proves anything, sustains my position. Four names are appended to it; I have five which clearly shows a *majority* of the vestry in favor of my position, six including myself. From a communication in the Churchman of March 27th, it is proved that there was one more who disapproved of the publication of the pamphlet, which makes seven in all.

Certificate No. 4, is a letter from C. J. Folsom, who has with the most singular effrontery denied the statements made to me by Messrs. Rogers and Girvan who have already given their names to the public in my behalf. If a man can thus openly deny verbal and written statements, certified by responsible men, and set truth wantonly at defiance, what can be said? "Common sense might be expected to remain, where shame was extinguished."

In this certificate Mr. Folsom farther states, that Mr. Leland, to whom I had referred, is absent from the country, having sailed prior to the appearance of the first article in the Churchman on the subject. It is true that Mr. Leland sailed (not before) but on the same morning on which the article appeared; but Mr. Folsom well knows that I called on Mr. Leland before his departure, and that the conversation which I had with him was stated in Mr. Folsom's store before a witness. Mr. Leland's views of St. Jude's are well known, and if either Mr. Shimeall or Mr. Folsom question them they can be referred to the four Vestrymen whose names have been already given, and to twenty other persons who can state them, and state also, why Mr. Leland with his family left St. Jude's a year ago.

In reply to Mr. Shimeall's insinuation that, "Though professedly friendly to the minister and parish of St. Jude's," I had been "engaged for months, if not for *years* in secretly promoting its overthrow," I stated that I had been laboring for nearly three years to build up the Church by every means in my power, and had by repeated acts of kindness manifested my interest and sympathy in his behalf; and I challenged him to prove that I had in a single instance tried to injure his character and prospects by word or deed. To this Mr. S. answers that "he (myself, namely) has recently been endeavoring to create disaffection among my parishioners and soliciting their signatures to a paper requesting me to resign to my cure." It is untrue that I have been "endeavoring to create disaffection among his parishioners;" such a work would be gratuitous in a superlative degree: and if I had "*recently*" been endeavoring to induce him to resign, how would this be inconsistent with my declaration that I had never tried to injure his prospects when I added, in the very next line to that in which this declaration occurs, that "the present difficulty with him has originated since the publication of his statement of facts?" Of course my declaration referred to the three years of my connexion with the parish *before* the publication of his statement. The whole truth is, that since the origin of the recent difficulties growing out of Mr. Shimeall's ill-advised publication, I was requested to draw up such a paper as that to which he refers: that I drew it up accordingly, and that after it had received the signature of the Vestrymen concurring with me, I called upon but *one* person to sign it, who stated that he agreed with me but did not wish his name to appear.

In this connexion I beg to mention another fact, not without its bearing, and the proof of which shall be forthcoming if required. Mr. Folsom himself has stated that he advised Mr. Shimeall to resign, giving as a reason that he could not succeed; to which Mr. Shimeall's answer was, that *he should do no such thing, that as long as he had the Church he could use it to facilitate his begging, but if he gave it up he should have no chance left.*

It should be remembered that Mr. Folsom signed the pamphlet entitled, "Brief Statement of Facts," as Secretary of the meeting of parishioners at which it was adopted; that he was on a committee of two to whom its publication was entrusted; and that after the public had been put on their guard in the Churchman of Feb. 27th, against the correctness of the pamphlet in regard to the statistics of the parish and the actual condition of its financial affairs, he then endeavored to procure signatures to disprove my assertion, that the publication of the pamphlet had been disapproved by a majority of the Vestrymen.

As Mr. Winthrop's name occupies a prominent place in certifying to the correctness of Mr. Shimeall's statement, I will mention, he was elected Vestryman two years ago, but from that day to this has never attended a vestry meeting. He has attended St. Jude's but twice within two years, being a member of another Church.

In this whole matter my only object has been to give a correct statement of facts, and not to impugn the motives or wound the feelings of any person. If I have made any remark inconsistent with the spirit of a Christian, it has been undesigned. I now take leave of the subject with an entire conviction that I have fully sustained the positions which I at first advanced; viz.: that the "Brief Statement" of Mr. Shimeall has not given a correct view of St. Jude's Church, either in regard to its statistics or the actual condition of its financial affairs, and that the publication of said statement was strongly disapproved by a majority of the Vestry of said Church.

THOMAS DUNN.
Junior Warden of St. Jude's Church.
March 29th, 1847.

For the Churchman.

"Second Letter of Bishop Meade to the Managers and Executive Committee of the Episcopal Sunday School Union."

MARK. i. 4.

It is not as a manager, or a member of the Executive Committee of the Union, that I claim the right of noticing the above remarkable production. I have no claim on that ground. But the welfare of the Sunday School Union, as having much to do with the religious education of those who are growing up in the Church, must be dear to all who consider its influence. When the letter of Bishop Meade came to me, I gave it an attentive perusal, intending, as soon as I could get all the works noticed in it, to subject it to the most rigid examination in my power; because while I had the highest regard for the good bishop's sincerity, I could not forget how differently I viewed the "Tracts for the Times," after I had read them for myself, from what I did upon reading the sermon preached by the bishop at the Consecration of Bishop Elliott. But before I was able to make the examination, the conclusive letter of the Rev. Mr. Ten Broeck came to hand.

There are yet, however, a few points that seem to deserve notice. It would have been an endless undertaking to show what an array of the most orthodox divines could be brought out to support the views condemned by Bishop Meade. No one would look at present for this in the short notices taken of his letter. But I was hoping, while reading Mr. Ten Broeck's Letter, that he would not pass over the Bishop's misconception of St. Mark i. 4. He quoted that passage of the Gospel at page 9, in proof that forgiveness of sins was obtained in the baptism of John. I suppose, of course, he meant that it was as certainly an attendant of that baptism, as of the Christian baptism. Though his understanding of the latter is quite as far from the right sense. But since, as the passage stands in the letter it leaves it with an advantage to which it is not entitled, it is only right to show its true sense. *"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."* (Mark i. 4.) The bishop probably took his impression of the passage from some of the copies of the translation, in which the punctuation is wrong, being different from the original of Knapp, Griesbach, and Bloomfield. The passage, as I have quoted it, is according to the original, and agrees with several copies of the translation, e. g. Doddridge's, Henry's, Clarke's, and the Comprehensive Bible. Bishop Pearson on the Creed also quotes it with the same punctuation. But Scott's and several other editions place a comma after "repentance," as well as one after "wilderness." And a person already with a wrong bias would easily draw a wrong sense from such a reading—"A favorite hypothesis is a great enemy to impartial investigation." The wrong punctuation does make it read that John did baptize in the wilderness for the remission of sins, as well as preach the baptism of repentance. Whereas the right form of the text leaves no room for the inference. And who thinks of Scripture, from some Bible Society's edition of the Bible, on doctrinal points, without examining the original? It is not only from the form of the text in the original and the faithful English copies, that I derive a sense of the passage different from that which Bishop Meade gives it; but from the context. John *preached* more than he was appointed to *practice*. He *practised* baptism, when he heard the confession of sins; and he urged his disciples to prepare by repentance for the Christian baptism, which was the baptism of *repentance for the remission of sins.* This is set in contradistinction to the baptism that John could practice. The one he did: the other he only preached about. He actually *did baptize* in the wilderness, but without his disciples procuring forgiveness in his baptism. Hence he fails not to tell them of another baptism in which they should obtain the remission of sins. And so in the seventh verse we are told what that baptism was which he *preached*, as distinguished from that which he administered: he "preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water; but He shall baptize you with the Holy Ghost." It is no wonder, then, that St. Peter called out on the day of Pentacost, "Repent and be baptized, every one of you for the remission of sins." (Acts ii. 38.) This was the baptism that John could not administer, but which the disciples did administer. This was the baptism which the disciples of Christ gave to those who had received John's baptism, and yet had not obtained the gift of the Spirit. This was the baptism that Ananias conferred on Saul, telling him, "Arise, and be baptized, and wash away thy sins." (Acts xxii. 16.) This it was, by which St. Paul says that Christ washes and cleanses his Church. (Eph. v. 26.)

It will hardly be said that John would not preach what he could not practice. I think what has been said above is sufficient to show that he did. It may be added that it is only what is now continually done in the Church. The presbyter baptizes; but at the same time he preaches to prepare those whom he baptizes, for a rite that he cannot confer. Confirmation is confined to the hands of the bishop; but every presbyter knows his duty to preach about it, and urge upon the baptized to prepare for his visitation.

I cannot conclude without a quotation from Bishop Pearson, showing in what company he sets those who detract from the importance of Christian baptism. After insisting on the forgiveness of sins which it confers, he says, "In vain doth doubting and fluctuating Socinus endeavor to evacuate the evidence of this Scripture: attributing the remission either to repentance without consideration of baptism; or else to the public profession of faith made in bapiism; or, if any thing must be attributed to baptism itself, it must be nothing but a declaration of remission. For how will these shifts agree with that which Ananias said unto Saul, without any mention either of confession or repentance, *Arise, and be baptized, and wash away thy sins?* And that which St. Paul, who was so baptized, hath taught us concerning the Church, that Christ doth *sanctify and cleanse with the washing of water?* It is, therefore, sufficiently certain that baptism, as it was instituted by Christ after the pre-administration of St. John, wheresoever it was received with all qualifications necessary in the person accepting, and conferred with all things necessary to be performed by the person administering, was most infallibly efficacious, as to this particular, that is, to the remission of all sins committed before the administration of this sacrament." (On the Creed, pp. 556, 557.)

W. J.

Parsonage of St. Stephen's Church, Milledgeville, Ga.

NOTE. The interpretation given of Mark i. 4, applies also to the kindred passages of St. Luke i. 77, iii. 3.

For the Churchman

Mr. Editor,—Your reprint from Bishop Sparrow's Collection of Canons, &c., in your paper of January 30th, of the old English Service at the healing of the king's evil, reminded me of having seen such a service, years ago, in a Family Bible which had the English Prayer Book bound up with it. The service is somewhat different from that which you gave us. Thinking that it might gratify some of your readers to see it, as a matter of curiosity, I have obtained a copy of it through the kind offices of a friend, and send it for insertion, if you see fit, when your excellent columns can conveniently accommodate it. The volume has, on the title page, the announcement—"London. Printed by John Baskett, Printer to the King, &c. &c., 1723."

PHILO-CHURCHMAN.

The following is the service:—

Prevent us, O Lord, in all our doings, with thy most gracious favor, and further us with Thy continual help, that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life, through Jesus Christ our Lord.—*Amen.*

The Holy Gospel is written in the 16th chapter of St. Mark, beginning at the 14th verse.

Jesus appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe:—In my Name they shall cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them. *They shall lay their hands on the sick, and they shall recover.* So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Our Father, which art in Heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; for thine is the kingdom, the power and the glory, for ever and ever. *Amen.*

Then the infirm persons, one by one, shall be presented to the King upon their knees, and as every one is presented, and while the King is laying his hands upon them, and putting the Gold about their necks, the chaplain that officiates, turning himself to his Majesty, shall say these words following.

God give a blessing to this work; And grant that *these* sick *persons*, on whom the King shall lay his hands, may recover, through Jesus Christ our Lord.

After all have been presented, the Chaplain shall say—

These answers are to be made by them that come to be healed—

Vers. O Lord, save thy servants.
Resp. Who put their trust in thee.
Vers. Send them help from thy holy place.
Resp. And evermore mightily defend them.
Vers. Help us, O God of our salvation.
Resp. And for the glory of thy Name, deliver us, and be merciful unto us sinners, for thy Name's sake.
Vers. O Lord, hear our prayers.
Resp. And let our cry come unto thee.

Let us pray.

O Almighty God, who art the giver of all health, and the aid of them that seek to thee for succor, we call upon thee for thy help and goodness mercifully to be showed upon these thy servants, that they being healed of their infirmities, may give thanks unto thee in thy holy Church, through Jesus Christ our Lord. *Amen.*

Then the Chaplain, standing with his face towards them that are to be healed, shall say—

The Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now, and evermore your defence, and make you know and feel, that there is none other Name under heaven given to man, in whom, and through whom, you may receive health and salvation, but only the Name of our Lord Jesus Christ. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

For the Churchman

Mr. Editor,—Believing that the perusal of the following article, taken from the New York Evangelist, will tend to increase the love of your readers for our admirable prescribed Services, in which no such "common faults," as are therein named, can possibly occur, I would respectfully request you to insert it in your valuable Journal, and oblige

AN OLD SUBSCRIBER.

COMMON FAULTS AT PRAYER MEETINGS.

Very much depends on the pastor, or the conductor of the service. But much depends on the brethren who are called upon to participate in its services. Very frequently much of the interest is destroyed by injudicious prayers. A common complaint is that the prayers are too long. Also, prayers are very apt to partake more of the nature of preaching than of praying. There are didactic prayers, doctrinal prayers, argumentative prayers, controversial or polemic prayers, and even hortatory prayers. And this is unprofitable and wearisome. Every one who engages in social prayer should understand that there is no need of going through a system of theology at a single prayer, nor of praying for every thing that comes to mind, nor of enlarging upon every particular, nor of going over the same ground again and again, nor of praying as long as they can. That is ordinarily the most acceptable and profitable prayer, which is mainly the breathing of intense desire for some one thing. Such is nature's language. Attention to this matter would greatly reduce the quantity, and vastly improve the quality, of each prayer offered in the social meeting.

The interest of the people in some prayers is greatly marred by the frequent recurrence of a favorite form of expression. Sometimes a particular name of the Deity is so often introduced as to become very painful to a devout mind. If not taken in vain, or irreverently, it is used as a mere expletive, and should be omitted.

There are some who seem to forget altogether the capacity of the room in which they are assembled. Large or small, they always pray with the same quantity of voice. Some pray *loud* enough in family worship for a cathedral; others again, especially in the commencement of the prayer, speak so very *low* that not one in ten can hear what they say. Every one who leads in prayer should speak, ordinarily, just loud enough to be heard by all who are in the room. A low tone of voice is very suitable for the closet, but not for the social meeting; and a loud vociferation may answer for the camp-meeting, but is very much out of place in a lecture-room, or parlor. It is a fault of other good brethren, whose voice and manner are very acceptable in personal conversation, that they indulge in a sort of cant as soon as they begin to pray. They put on an entirely different tone, or fall into some disagreeable habit or another, by which the comfort of those who unite with them is sadly impaired.

We might prolong this long list of faults and inadvertences of good men in prayer—for it is always easy to find fault. But when the great importance of social prayer is considered, and the sweet comfort which might be derived from it if properly engaged in, our censure of the habits which impair and destroy it will be fully justified. A kindly word of admonition may sometimes correct a grievous fault, and there are but few sensible men who have not, on detecting in themselves some unsuspected foible or deformity, echoed the homely but expressive wish—

"O wad some pow'r the giftie gie us,
To see oursel's as ithers see us."

For the Churchman.

Rev. and Dear Mr. Editor,—The fact that there is a growing interest in *Church Music* among us, is certainly one of the good signs of the times. The importance of the subject will readily appear, when we consider how much of our service is appointed to be sung, and how great effect good music gives to the performance of our Ritual. It is well that some of us have begun to realize the necessity of devoting time and care to this subject, and the success which has crowned the few efforts put forth, gives us encouragement for the future. Yet, as in Church Architecture, so in Church Music, we have to contend against a vitiated popular taste, and fight against much popular prejudice. People who have little knowledge of the subject will have their word to say, and as people pay for music they will have what they like. We have, therefore, to correct public opinion, and make people like what they ought to like. The Service of the Church ought to be performed with the grave, sober, and solid music that alone is fitting. There is an objective standard, at least as far as style is concerned, which should rule public opinion. It is as absurd as it is irreverent to use the music of an opera in our churches, and such a thing could never be tolerated in an age of proper devotional feeling. If we go back to the earliest music of the Church, we shall find it grave and simple, and it was no doubt intended that all Christian worshippers should be able to unite in it. For our own part, though we admire the use of the Gregorian tones, and think them well adapted to give dignity and due solemnity to our Service, yet we would by no means be altogether confined to them. Our Mother Church of England has been prolific in Musical Doctors, whose labors have produced a standard of true Ecclesiastical Music. This age can certainly do nothing better than to return to their works, and cultivate a proper taste by their aid. Their works show a true appreciation of our Ritual, of which modern musicians know but little. Let us return gradually as we can to the use of choristers, and while our chants are simple and plain, let us use the Anthems which so enforce all our teaching, while we now and then admit an elaborate Canticle. Much can be done in this way to bring out the majesty of our Service, and to show the simplicity, weight, and dignity of our Ritual.

To the well-known Organist of Trinity Church, in this city, the whole Church owes a debt of gratitude which hereafter they will feel, if they do not now. The fact that our Services are performed at Trinity Church, as they are no where else performed in this country, is enough to establish this. The chaste and elevated Music of our Mother Church may be heard there, calling back a thousand blessed memories, and making us proud of our lineage and goodly heritage.

Nor is this all. A true devotional temper cannot but feel how well the Church has studied real devotion, when her Music, as her teaching, strives to chasten and subdue while it elevates the heart, rather than to fascinate and dazzle the imagination.

Yet what led us to these remarks was a wish to return thanks for a performance of Ecclesiastical Music, to which we had the pleasure of listening on Thursday last in Trinity Church. Two reasons incline us to this,—the pleasure which the Music itself gave us, and the advantage which the Church derives from such a rehearsal.

The whole was under the direction of Mr. G. H. Cornell, an organist of great promise and more than common ability. The following was the order of Music performed:—

1. CANTICLE. "Cantate Domino," from an original Evening Service in C.
2. VERSE ANTHEM. "I will love thee, O Lord."—*Jer. Clark.*
3. VERSE ANTHEM. "If we believe that Jesus died."—*Dr. Boyce.*
4. CANTICLE. "Deus misereatur." From an original Evening Service.
5. VERSE ANTHEM. "Praise the Lord, ye servants."—*Dr. Boyce.*
6. VERSE ANTHEM. "When the Son of Man shall come."—*Kent.*
7. VERSE ANTHEM. "O praise the Lord."—*Dr. Boyce.*

It is almost impossible to prefer one piece to another in such a good selection. Yet we were especially moved by the Anthem of Dr. Boyce, "If we believe that Jesus died," and that of Kent, "When the Son of Man shall come," which was exceedingly well performed.

In conclusion, we can only say, that we earnestly hope that those who love the Church, will strive to view the subject of Ecclesiastical Music in its proper light, and by seeking the proper authorities, learn to cultivate an enlightened taste.

P.

For the Churchman.

BISHOP MEADE AND BAPTISM.

Dear Mr. Editor,—I have just been reading attentively Rev. Mr. Ten Broeck's reply to Bishop Meade's "Second Letter." And what a state of things does it reveal! I confess it requires no little faith to see one's way through such scandals. Here is a Christian *Bishop*, daring openly, throughout the Church, to impugn the Church's teaching upon Baptism—a Doctrine, as we all see, necessary to the slightest glimpse into the practical teachings of the New Testament—testified to without exception, by every writer of the Primitive Church that has come down to us—taught most undeniably and conspicuously, throughout the Prayer Book,—I say a Christian *Bishop* dares to do this, and no one dare present such a man for trial. It is a grievous offence I assure you, to many, that such things should be suffered—that our Branch of the Church should have no voice to raise on such a subject. This principle of Baptismal grace is fundamental and cardinal to the existence of a *Church*—so universally held too, that like the Eternity of Future punishment, and the Apostolic Succession, the Church has never thought necessary to bind it formally upon her members in the Creed—it being not so much a doctrine as a first Principle and means of her life and existence.

If these things are suffered to go unrebuked, I, for one, must look, not certainly at anything *I see*, for evidence of vitality and genuineness in such a Body. Has not the time come, when these matters should be brought to some *issue*?

How can I live in a Church where the foundation, that I am seeking to lay this year for the spiritual life of my flock, may, next year, through the agency of such a man as Bishop Meade, be entirely overthrown and set at nought? What a temptation is this to Infidelity among the simple minded!

One or the other of us *must be* wrong and why not have it declared at once *which* of us it is?

The Christianity of him who holds the principle of Baptism consistently is throughout a *different religion*, from that of such men as Bp. Meade. *There is no reconciling them*—they cannot live together, except in the end the House that holds them fall. If our Church is going to allow such teaching in her *Bishops*, I fear I must at some time question her validity. It is the *glazed* eye that has only one vacant stare for every passing object,—it is the *dead* Body that can utter no voice when torn in pieces by contention.

Is the Church, the mere *relic* of by-gone times the Repository, and Mausoleum merely, of what *has been* said and done before? Or is she herself now, what she ever has been, *really*—and not commemoratively only,—a living Body, with the right and the power to *condemn* false teachers in her midst, and to grapple with the age as she finds it?

Yours Very Truly,
OCCIDENTALIS.

To the Editor of the Churchman.

Rev. and Dear Sir,—The melancholy "mesmeric fact" given by your correspondent "O. P." in the Churchman of March 27th, appears to me to call imperatively for a thorough investigation of the claims of Mesmerism. I hardly need tell you of the great importance with which the subject is invested in my mind: but this case forcibly points to the danger of souls ensnared by this fearful delusion; and I do intreat you by the mercies of God and for his truth's sake, to afford me a full hearing in this matter—and a full answer to, and exposition of, the strange and startling assumptions of "U. U." in his advocacy of Mesmerism.

Permit me to relate an incident which I have on undoubted authority, as to the true character of the mesmeric agency, quite as decided as that by "O. P."

There was (and may be still) a young woman living in a wealthy and respectable family, who was often mesmerized for the amusement of the household, as in her "trance" she used to say strange things, but of which she said she had no recollection when awakened. On a time, she related what was going on that evening in the house of a friend of theirs, three hundred miles distant (where she herself had never been) described the house, rooms, furniture, and persons in it, and what they were about. They wrote immediately to know if these things were true in all respects, as they appeared to be in part, to such as had been at the place; and were informed that, as far as could be remembered for three or four days, the information was correct. Repeated subsequent trials confirmed her apparent ability to *see and hear* at that astonishing distance: and the mother of the family, an old lady, and pious, after her fashion, expressed her great thankfulness for such a precious and ready means of hearing from their distant friends, declaring it her conviction that it was the Holy Ghost in the girl! But at last the matter appeared otherwise: for on their inquiring after some friends who lived in another part, and writing to them to ascertain the truth of the account, they received in answer that there was not one word of truth in it! The old lady acknowledged that it could not be the Spirit of Truth; but yet refused to believe it was a lying spirit in the mouth of the girl; as some of her neighbors had told it must be from the first.

I again entreat you to allow this enemy to be unmasked for the deliverance, if God please, of such as are taken captive by him at his will. It is important as to the subject of spiritual power and gifts generally. Yours truly, CATHOLICUS.

THE CHURCHMAN.

NEW-YORK, SATURDAY, APRIL 10, 1847.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

☞ Those subscribers to "THE CHURCHMAN," who intend changing their residence on the 1st of May, will be so good as to send in their directions to this office—the number of their *present* and their *future* residence—as soon as convenient.

TRINITY CHURCH CHARTER.—We copy the following from the New York Express:—

Rev. Drs. Anthon and Taylor, of Grace and St. Mark's, together with some 215 others, it will be remembered, petitioned the present legislature for the repeal of the Act of January 25, 1814, declaring the legal qualifications of the corporators of Trinity, in this city. It will be seen, by a reference to the legislative record, that the Committee of the Judiciary, in the Assembly, have reported against the petitioners, *unanimously*, as we learn, privately, from Albany. The Committee is formed, we understand, entirely of lawyers. The report was ordered to be printed.

In addition to the above we have understood that the Petitioners not only had a choice of proceeding in either branch of the Legislature, but that the reference to the Standing Committee on the Judiciary, which has thus reported, was made at their express request, instead of to the Committee upon Religious Corporations; and that, too, after the Committees in both houses had been appointed. One would think that the most sanguine would now be satisfied. It has struck many, no doubt, besides ourselves, as very unaccountable, that this war on the "mother church" of our diocese should be led on by the two most independent city churches—the very ones that it would be supposed ought to be the most quiet; for one received the whole, and the other almost the whole, of its property from Trinity Church.

We have received the "Eleventh Annual Report of the Managers of the New York Institution for the Blind to the Legislature of the State, made in conformity to Law, February, 1847, for the preceding year." This institution is too well known as one of the most useful and praiseworthy of our public charities to need any tribute of commendation from us, but we are none the less desirous of recording the pleasure which the perusal of this pamphlet has given us by the flourishing condition which it reports, and the means of benefaction to a most unfortunate class of our fellow beings which it manifests.

The present number of inmates of the Institution is 125, of whom 115 are of this State. One death occurred last year. The number of self-supporting pupils is 24. The treasurer's accounts indicate a fair degree of financial prosperity. The reports of the different committees on Education, Music, Manufactures, &c., as well as the specimens of composition by the pupils, will be read with interest. From the report of the Examining Committee, signed by Dr. McVickar and Profs. Tayler Lewis and W. W. Turner, we make the following extract—

Having had no small amount of experience in the examination of schools, of all, and every grade, from the highest to the lowest, both male and female, we can most truly and conscientiously affirm, that we have no where found any thing surpassing what we have witnessed in this Institution; seldom, if ever, have we known any similar examination that could be compared with it. We are thoroughly satisfied that the lessons are not merely learned by rote, although it may be thought, that to this, the blind are peculiarly subject, in consequence of the oral method of teaching, which is necessarily employed in almost all departments.

We had the most satisfactory evidence of this in the examinations in Geography, Astronomy, Chemistry, Arithmetic, and especially in Algebra and Geometry. In these latter branches, which must be so difficult of attainment to the blind, there was the most convincing proof of their being thoroughly understood. Perplexing questions in fractions were solved by very young boys, with a rapidity with which the spectators and committee could hardly keep pace.

Complicated statements in quadratic equations, were not only rapidly reduced, but the steps of the process were intelligibly explained, although in consequence of the habits of thought peculiar to the blind, the mental process was often abbreviated by a resort to shorter methods than would commonly suggest themselves to persons having the sense of sight. Some of the longest, and most intricate propositions in Plane Geometry were demonstrated continuously, without mistake or hesitation, although it is evident that here, and in Algebra, almost all parts of the process must be held together in the memory until the conclusion, the aid derived from the touch being so slight, as hardly to be

taken into account. In Astronomy and Chemistry there could be no doubt, that although shut out from the visible reality, they had formed just and scientific conceptions of the figures, motions, relations, qualities and powers of the objects presented to the mind. In Rhetoric there seemed more the appearance of rules learned by rote, but such appearance was perhaps unavoidable, in consequence of the necessity in this department, of direct oral instruction alone, unaccompanied with those outward illustrations that may be employed in other branches; nothing, however, could exceed the unerring accuracy with which the pupils had carefully received by word (and we have no reason to doubt the substantial ideas) from the lips of their most faithful teachers.

No part of the examination was more satisfactory and gratifying than the exercises in reading. Children of nine and ten years read with almost as much facility, as those of the same age, possessed of sight, although in the care of the former, the ideas passed from the page to the mental eye, through the steady motion of the fingers, instead of the almost instantaneous glance of the eye.

Such accuracy, and such progress, are most convincing proofs, not only of the most laborious fidelity on the part of the teachers, but also of high intellectual capacity for the responsible, and useful, and honorable situation in which they are placed. When we remember too, how much more is required of them, than of ordinary instructors, and that they have the double task, not only of hearing, but also of preparing the recitations of their pupils, and that too, even in the most elementary branches, we cannot well form too high an estimate of their services, and of the reward due to labors requiring so much patience and self-denial.

A Letter to the Editor of the Episcopal Recorder, *touching his misrepresentations on the subject of Kemper College and the Church in Missouri.* By a Presbyter of the Diocese. St. Louis: Kemble & Field, Printers. 1847.

The disclosures made by this pamphlet, and by the letter of Mr. Griswold, lately published in our columns, add another to the dark pages of the Puritanical party in (though not of) the Church. Even the Banner of the Cross, with all its mildness, cannot refrain from characterizing a part of its proceedings, in this instance, in terms of just severity. "Indeed," it says, referring to the article in the Recorder, which has given occasion to the letter of "A Presbyter" and Mr. Griswold, "we have seldom seen any thing so calculated to stir up strife, to embitter feelings, to rekindle expiring animosities; so imbued, in short, with the spirit of mischief." A righteous verdict, except that neither the remarks of the Recorder, nor the proceedings which its indiscretion has been the means of bringing to light are entitled (as it seems to us) to any such distinction as the Banner accords. Not "seldom," but in innumerable instances, from Westminster to St. Louis, and from the Reformation to the present time, may be seen like manifestations of what the Banner significantly and by a happy *meiosis* (for in these days works of hypocrisy and falsehood must not be called by their right names) terms "the spirit of mischief." Bleeding as this Diocese is, at every pore, from the lacerations of the same "spirit of mischief," her sound members may well sympathize with the Churchmen of Missouri under the insults which they have suffered.

We have room at present only for an extract from "A Presbyter's" Letter:—

5. "As to the meretricious union which has been attempted between a clear, decided, discriminating Gospel and that amphibious and, generally, also, ambidexterous theology which, while it professes not to be Tractarian, connives at, and most effectually sustains the worst errors of Oxford, He, at whose altars it is to be celebrated does, in such providences, utter his voice, and most solemnly 'forbids the bans.' 'What God has joined together, let no man put asunder,' and what God has put asunder let no misguided policy endeavor to unite. No good will ever come of it."—*Epis. Recorder, Jan. 9.*

It may readily be supposed that among the means relied upon in agitating a peaceful diocese and spreading the leaven of radicalism, resort would be had to such insinuations as these, and that the usual changes would be rung upon the popular catchwords Tractarian and Oxfordism. Here it is that we would fasten the Editor of the Recorder, if his principles would allow him to recognize any responsibility. Whence do you get authority for these unjust—we had almost written malignant—insinuations with which you thrust at Churchmen in St Louis? Who is the accuser of his brethren to the Editor? Do you know, of your personal knowledge, whereof you affirm? Are you well assured that in St. Louis; that any where in the diocese of Missouri, the doctrines of a "clear, decided, discriminating Gospel" are overlaid or obscured, or set aside, by Tractarian, or any other errors? Will you go beyond insinuation, and specify, with reasonable certainty, as to time and place, the errors, whether of the complexion of Oxford or Geneva, which we hold or teach? To whom do you refer, when you speak of "amphibious and ambidexterous theology?" Have you your eye upon our missionary Bishop, who lately had charge of the diocese? the present Bishop of Missouri? the Rector of St. Paul's? the Rector of St. John's? the Rector of Grace Church? Can you mean the Rev. E. Carter Hutchinson, Rector of St. George's? Surely not. But yet when we recall, as we sometimes do, his career as a Churchman, we are strangely tempted to think that while your "mind's eye wandered over the Church," and especially as with tender and anxious regard, it turned towards her feeble bands in the West, it caught the features which we are about to outline, and unconsciously cast the *eidolon* upon the paper on which your hand was just tracing those euphonious words, "amphibious—ambidexterous." Let us see:—Mr. Hutchinson being in the diaconate, having just cast off the shell of Presbyterianism, was appointed to the Presidency of the College, by Bishop Kemper. It is well known to those who were associated with him while he occupied that place, that he claimed to be a sound Churchman, nay, a Catholic, who read and admired the Oxford writers. There happens to be documentary evidence, also, of his fondness for that nomenclature then, as now, peculiar to those who are popularly called Puseyites. As for instance: At a meeting of the Board of Trustees, held January 19, 1842, he offered the following preamble and the pendant resolution, relative to sending an agent—the Rev. Professor Caswell—to England.

"Whereas, in the present condition of the funds and resources of Kemper College, it is manifest that the utmost exertions of its friends are necessary to secure its permanent usefulness, and whereas, it is believed by the Board of Trustees that an institution founded not only to promote education in general on the Christian and *Catholic principles* of the Protestant Episcopal Church, but to raise up and qualify, in particular, a pious, learned, and *Apostolic Ministry* for the Western States of the American Union, must commend itself to the attention and liberality of the friends of the Church abroad, as well as in this country; therefore, it is unanimously resolved, &c. &c."—*Records of the Board of Trustees.*

Again, on the 24th of the same month, of the same year, Mr. Hutchinson introduced the following, as one of a body of "Fundamental Ordinances" adopted by the Board—

"The religious instruction of the College shall be in accordance with the *Catholic Faith*, as held by the Protestant Episcopal Church in the United States of America."—*Records of the Board.*

Again, on the 26th November of the same year, he proposed in the Board of Trustees, the following preamble, to which a resolution was attached touching Prof. Caswell's agency in England—

"Whereas, in the opinion of this Board, the College is not yet sufficiently established and advanced, to require upon the ground, the distinct and peculiar services of the Professor of Theology, there being, at present, no theological class; and, whereas, it is believed by the Board, that the present condition of the institution, and its future usefulness, do more than ever commend it to the prayers and sympathies and Christian liberality of the *Reformed Catholic Church throughout the world*—therefore resolved," &c. &c.—*Records of the Board.*

Again, in his Sermon preached at the opening of *St. George's Church*, July 21, 1845, he speaks thus of the Sacraments—

"By the divine clemency, they have been set among the "costliest jewels" of the spouse of Christ; and when spiritually discerned, and received with a penitent and believing heart, they invariably become consecrated channels of renewing grace to the soul. Baptism then becomes more than the mere instrument of an external regeneration of condition; it becomes the sign and seal of an inward and spiritual change, effected by the renewing of the Holy Ghost; and the Lord's Supper becomes, indeed, without the slightest change however in the material elements, the precious body and blood of our adorable Redeemer, on which we truly, but spiritually feed, with divine refreshment and increasing hope."—*Sermon, &c.*

Once more. We happen to know, that in the early part of the year 1845, before his resignation of the Presidency of the College, he declared his approval of the views and doctrinal teachings of *The Churchman*, edited by the Rev. Dr. Seabury, objecting only to the controversial spirit, which seemed to him too marked and determined.

And once more: it comes to us on good and sufficient authority, that, within the last twelve months, he avowed to a friend, who claims to be a sound Churchman, in substance, as follows—"As to Church principles, I glory in standing on the same platform with Bishops Doane and Whittingham."

And yet, he ssid to his "friends who attended him to the steamboat in which he expected to embark" for the East, "some eighteen months ago:" "What you want in St. Louis is a St. George's Church on the principles of Dr. Milnor's, New York."*

Is that what the Episcopal Recorder would call "amphibious and ambidexterous Theology," or is it that plain, honest, and consistent opposition to high-church views which the venerable Dr. Milnor maintained till called to his rest? That name is never spoken by our lips but with respect. Dr. Milnor, as far as we knew him, was a gentleman, and a Christian of fair and honorable bearing, decided and firm in his views—in them we did not agree with him—but worthy the confidence and respect he enjoyed on all sides. Into such an alliance, formed on such principles of radicalism, supported by such tricks and contrivances of inconsistency and time-serving, he could never have entered. Shame upon the policy which invokes the fair and honored name of Milnor to serve as a make-weight to a faction arrayed against a diocese lately at peace and united! As to the Recorder's endorsement of his evangelical brethren, let us whisper to him, have you never read where it saith, "He that hateth suretyship is sure?"†

* Further light may be shed upon the consistency of this gentleman's Churchmanship, by the following. Mr. Hutchinson's name is associated with those of several others—Presbyterians and Methodists—in the editorship of a Protestant newspaper, in this city, opposed to Romanism. We have been told that this paper is conducted, in the main, temperately and fairly, but it is within our knowledge that its tone is not always in harmony with the spirit and teachings of the Church. It was under the influence of such associations, possibly, that on the day appointed for the annual Thanksgiving, by the civil authority, and when there were three of our churches in this city open for services, Mr. Hutchinson was found, as we are well informed, in attendance at one of the Presbyterian places of worship, and taking part in the public services!

† Talking of consistency, puts us in mind to inquire, if the present Editor of the Episcopal Recorder did not once propose to those concerned, to take the editorial charge of the Banner of the Cross, when it was about to be resigned by our friend, the Rev. Dr. Coleman? Did he not then offer something like a pledge, that in case his proposals were accepted, he would maintain and set forward the same distinctive views and principles which the Banner had hitherto upheld and illustrated with so much ability? Was that an "attempt" to effect a "meretricious union between a clear, decided, discriminating Gospel, and that amphibious and generally, also, ambidexterous Theology which, while it professes not to be Tractarian, connives at, and most effectually sustains the worst errors of Oxford;" or was it plain, honest, and conscientious Evangelicalism? Whatever was the design, it happily fell out that those who had control of the Banner "forbid the bans."

The American Musical Institute on Thursday next, the 15th, will perform Handel's noble oratorio of Judas Maccabeus. This composition has never before we believe been produced in this city, and never in the country under more favorable auspices than the present announcement implies. Mrs. Loder and Miss Rolph are to have principal parts, in addition to whom other solo singers have been retained, and the entire strength of the Institute will be brought out in the chorusses, under the skilful leadership of Mr. George Loder. The lovers of Handel will surely be gratified by this production of one of his works, which, though cast somewhat into the shade by the lustre of The Messiah, is worthy of its immortal author

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Discourses on Christian Nurture. By Horace Bushnell, Pastor of the North Church, Hartford. Boston Massachusetts Sabbath School Society. 1847.

The aim of this truly original Discourse is to establish this doctrine—*that the child is to grow up a Christian.* "In other words, the aim, effort, and expectation should be, not as is commonly assumed, that the child is to grow up in sin, to be converted when he comes to a mature age, but that he is to open *on* the world as one that is spiritually renewed, not remembering the time when he went through a technical experience, but seeming rather to have loved what is good from his earliest years."—*N. Y. Observer, March 27.*

Are you there, Mr. Truepenny? What becomes of your Saybrook platform? Of your blessed doctrine of the "man or woman's justification by faith whenever they believe? We recommend to Bishops Mead and McIlvaine, and Rev. Mr. Cook, to obtain a supply of *Sabbath* School Books from this Massachusetts Union, saving and excepting this one of Mr. Bushnell's, and to Mr. B. to procure Books for the Protestant Episcopal Sunday School Union, Truly we live in strange times. J.

A School Grammar of the Latin Language. By C. G. Zumpt. Translated by Leonard Schmitz, Ph. D. Corrected and enlarged by Charles Anthon, LL. D. Harper & Brothers, 12mo. pp, 258.

Zumpt is a Professor at Berlin, Dr. Schmitz is Rector of the Edinburgh High School, and well known besides as standing in the foremost rank of English scholarship. Dr. Anthon, by editing the result of the labors of two such men, has greatly increased the obligations under which all interested in the progress of liberal studies, as well as all actually engaged in instruction, must feel themselves to have been laid by his previous classical publications. The larger grammar of the same scholar is a volume not to be excelled in its fitness for the college student, while it is also the only manual of the kind to be had in an American edition.

The volume before us is an abridgment made by the author himself to comply with a demand for something of the kind for schools in Germany. It has the merit, by no means a common one in works of this kind, of being framed on a philosophical plan in accordance with the latest results of philological studies, and of not encumbering the beginner with minutiae and curiosities of extensive research.

On the somewhat troublesome question, How should the syntax of an elementary grammar be treated, we transcribe the following remarks from the Author's Preface:—

"It may perhaps be said that the style of the syntactical rules is not sufficiently easy and concise for boys; and though it may be admitted that it is perfectly appropriate for the larger grammar some persons perhaps may still demand for the School Grammar a different mode of expression *ad captum puerorum*, even if it should be at the expense of correctness and accuracy. But on this point I am of a different opinion. A grammatical rule must be simple and concise, but accurate, and ought not to contain either one word too much or too little; and in this respect there should be no difference between a larger and a smaller grammar; a puerile plainness and a superficiality which is half true and half false, are in direct opposition to the objects of grammatical instruction. A grammar is not a thing to be put into the hands of helpless children, but a school of training for the understanding: it requires a teacher who explains and illustrates by examples that which from its nature is difficult; and after such illustrations the pupil himself will see that the rule could not have been expressed more plainly and concisely."

These remarks express, as it seems to us, the true principles of syntactical teaching, and the rules given are all we could desire. The primary analysis of the sentence into Subject and Predicate is first of all insisted on. The rules for Government follow, and those on the use of the Subjunctive are perhaps the finest specimens of comprehensiveness and clearness combined in the volume.

The Constitutional History of England, from the accession of Henry VII. to the death of George II. By Henry Hallam, author of "Europe during the Middle Ages," "Literature of Europe during the 15th, 16th, and 17th centuries," &c. Harper & Brothers, 8vo. pp. 737.

This is a handsome edition of a standard history. Mr. Hallam is a careful, and, in the main, an impartial writer. His researches are extensive and thorough, his judgments deliberate and well-weighed, and his opinions are expressed without dogmatism. He is never carried away by sympathy with any party or principle of which he is treating: he is never an advocate, always a judge. Writers of this kind are not likely to be oracles with those who read history under the influence of preconceived opinions, or in order to enable themselves to defend some favorite character or system. But they are indispensable to the conscientious lover of truth, for its own sake, wherever it is to be found, and to such, in their inquiries into the changes which the English form of government underwent in the crises of its existence, Mr. Hallam is a material assistance.

This edition is from the fifth London one, and contains a few notes added in 1845, some of them bearing on recently controverted ecclesiastical questions.

Died.

On the morning of Easter Day, April 4th, 1847, in full hope of the resurrection of the Just, Mary G. Hobart, relict of the late Right Rev. John Henry Hobart, D.D., Bishop of the Diocese of New York.

Mary Goodin Hobart was the youngest child of the Rev. Dr. Chandler of Elizabethtown, New Jersey. Her father was one of the most prominent among the clergy of the Church of England, under the Colonial Government. But he was not only an accomplished scholar and eminent divine, as his degree of Doctor of Divinity from the University of Oxford would abundantly testify, but he was especially distinguished by his writings and labors in favor of the establishment of the Episcopate in the Provinces of British America. It is inconceivable to us at this day, how all the efforts in behalf of a measure of such sound policy in reference to the State, and of such vital importance to the interests of the Church, should have been so frequently and earnestly made, and yet have been utterly unavailing till the Nation itself was dismembered from the Mother country forever. Upon the breaking out of the Revolutionary War, Dr. Chandler was also, in common with most of his brethren, not only unshaken in his loyalty to the King, but exceedingly active in his exertions to check the progress of what he conscientiously considered an unnatural and wicked rebellion. He was therefore peculiarly obnoxious to its advocates who took a different view of the matter, and was compelled to seek for safety in flight from his country. He remained ten years in England, and did not return until all anger and violence had subsided, and the peaceful pursuits of life were once more restored.

His famity during this long absence continued at the Parsonage, with a greater freedom from molestation and annoyance than was common in a border town which was alternately in the hands of the Americans and the British; for they were protected by the latter in consequence of his fidelity and the employment of his only son in the Royal service, and they were treated with kindness and indulgence by the former, from the respect and esteem in which both he and they were universally held. Still in times like these, of outrage, violence, and blood, they were subjected to constant anxiety and alarm, not knowing whether this peaceful temper towards them would always be preserved.

Mary Goodin Chandler was born in 1774, just before the Revolution commenced. Her early childhood was spent amidst these troubles and trials; in addition to which, she was threatened with consumption, which brought her near to the grave. Whether she was old enough to be sensible of these evils, and to turn them to a good account, is uncertain; but yet from her well regulated affections, and well-balanced mind, it is not unreasonable to suppose, that she may have profited by this early discipline, and been the better prepared for the discharge of those duties which in after life she so faithfully fulfilled. She grew up in favor, as it appears, both with God and man. No one ever spoke of her who knew her in youth, but with admiration and respect. She seems to have united with humble and unaffected piety a quiet cheerfulness of spirit, which led her to serve the Lord with a perfect heart and willing mind, and to use the world without abusing it.

Her character, disposition, and habits were all fully formed and established when her acquaintance commenced with Mr. Hobart, and they were such as to furnish a sure presage of the comfort and happiness which he actually enjoyed with her, as long as his useful life was spared. After their marriage in 1800, they were settled for a short time at Hempstead, in which humble situation, from her love of the country, she would doubtless have been content to remain for the rest of her days. But when in the course of God's providence their residence was changed from a peaceful village to a bustling city, she cheerfully accommodated herself to the duties and relations of another sphere, and was equally successful in winning the regards of all who knew her.

It was only a few years after, when the writer of this notice became acquainted with her. In the gentleness of her manners, the sweetness of her disposition, the placid benignity of her countenance, the simplicity of her character, and her unostentatious piety, she seemed to him one of the loveliest among women; and now, after a close intimacy of more than forty years, he has found no reason to change his opinion, but rather to regard her with increasing respect and love

Though fond of quiet and retirement, the circumstances into which she was thrown after Mr. Hobart's removal to the city, and more especially after his elevation to the Episcopate, but seldom permitted her to enjoy it. In the earlier part of her husband's ministry in New York, he exercised a plain but most abundant hospitality, and when he became Bishop, this hospitality was exercised with greater elegance and almost without limit. It was deemed essential to his station, his influence, and the many civilities which he received from others. The extent of it could not have been borne, even with his ample income, but for the prudence, the supervision, and management of his admirable companion. And still, though it was to her in a great measure a perfect sacrifice of her personal comfort, it was nevertheless performed with cheerfulness, unruffled by complaint.

In all the situations indeed in which she has been placed, there has been a most remarkable illustration of Christian temper and Christian principles. The simple thought in her mind seems to have been, under every changing circumstance—what is my duty?—and then to discharge it. She adorned the prosperity with which God had uninterruptedly blessed her, for a season but seldom known in the constant mutation of human things, and she adorned adversity still more signally by the meekness, the patience, and submission which she has shown under some of the severest bereavements and trials, with which in this vale of misery and tears we can be afflicted.

In the various relations of life she has fulfilled her obligations, with as much scrupulousness and fidelity, as is at all consistent with the imperfection of our nature. While her affections ran out strongly towards those who were more immediately connected with her, yet her heart was full of good-will towards others, and her tongue was the law of kindness. With fixed opinions and decided views on most points, she indulged in no harshness of thought nor bitterness of expression towards those who differed from her. Love she regarded as the fulfilling of the law, and the Church as the embodiment of the truth; endeavoring to exercise the one with the assistance of God's grace, and to follow the teaching of the other with the lowliness and simplicity of a child, knowing that the meek He will guide with judgment, and the merciful He will crown with glory.

DOMESTIC INTELLIGENCE.

Wisconsin.—*Ordination—State of the Church.*—A correspondent of The Banner of the Cross writes as follows:—

The examination, a highly creditable one to those ordained, which took place during Ember week, was attended by most of the Clergy of Wisconsin. On the second Sunday in Lent, in the Nashotah chapel, Bishop Kemper admitted to the sacred order of Deacons Messrs. Jno. Johnstone, M. D. and David Keene, of England, Geo. R. Bartlett, of Mass., F. R. Haff, of New York, and J. P. Z. Ingraham, of Maine. The Candidates were presented by Rev. Messrs. J. L. Breck and Wm. Adams. The Clergy in attendance numbered nine, besides the Bishop.

Morning Prayer was said by Rev. Benj. A. Kerby, of Milwaukie, the Lessons read by Rev. S. C. Millett, of Beloit, the Sermon from Psalm cxxvii. 1, on "the high responsibilities and duties of the Ministers of Christ's Church," was delivered by Rev. M. Hoyt, of Fox Lake, whose address to the Candidates for Ordination was very impressive. The Gospel was read by the Rev. G. R. Bartlett, one of the newly ordered Deacons. The Bishop was assisted in the administration of the Holy Communion by Rev. S. McHugh, of Madison.

With one exception, those admitted to the Diaconate became candidates at Nashotah, and are appointed to parishes in this Diocese by the Bishop as follows: Rev. J. Johnstone, M.D., to Nashotah Lake Mission; Rev. Messrs. Keene and Ingraham to recently organized parishes in Milwaukie; Rev. G. R. Bartlett to Elkhorn and Geneva, and Rev. F. R. Haff to the Oneida Indians, who are settled in the northern part of this territory, and who number 175 Communicants.

On the third Sunday in Lent, in the church of St. Alban's Lisbon, W. T., the Bishop admitted Mr. W. C. Armstrong, of Virginia, [and pastor elect of the said parish] who graduated at the same time with other gentlemen, from the same Institution to the Diaconate. Rev. J. L. Breck presented the Candidate, Rev. David Keene, of Milwaukie, said Morning Prayer and read the Lessons, and the Bishop delivered a sermon on "the important responsibilities, duties and position of the Ministers of Christ's Church," addressing the Candidate in a most affectionate and impressive style, and setting before those to be committed to his charge their duty towards their Ministers. His text, a most appropriate one in every respect, as pertaining both to the Minister of Christ and his flock, was from 1 Tim. iv. 16: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this, thou shalt both save thyself, and them that hear thee."

Thus has Wisconsin an increase of six well-trained Clergy, all graduates of the Institution at Nashotah, fully acquainted with and understanding the vicissitudes of Missionary life, and reflecting honour upon their Alma Mater, and who, I doubt not, will often look back upon the life of self-denial which they have spent at Nashotah as a most important period.

"The first fruits" of this excellent Mission School was the Rev. Gustaf Unonius, Pastor among the Swedes and Norwegians, settled in this territory; and now it is able to show the Church the result of five years' devotion to the education and training of young men well qualified for Missionary work. Nor will she stop with those who have just left her care, but in the course of time will again send out another body of Missionaries to labour in this important field. She now numbers nineteen members, of which number three are Candidates for Holy Orders, and the greater portion of the remaining are studying hard to become Candidates, under a most strict and thorough course.

Steadily has she pursued her self-denying, noble course through all trials and difficulties, "through evil report and good report," her members bound together by one common interest—by a fraternal love; rejoicing in tribulation, and patient under trials and sufferings whensoever they occur. Truly may the Church be thankful for the establishment of such an Institution as that formed at Nashotah, and proud she should be of so noble "a school of the prophets."

But, a few words respecting the state of the Church in Wisconsin. During the five years that the Nashotah Mission has been established, parishes have been formed under her direction, through various portions of the territory; of these St. Alban's, at Lisbon, is a most interesting parish, composed mostly of English people, who literally with their own hands, by their own diligence, have erected a neat, substantial church edifice, without the usual incumbrance of debt remaining upon it. St. Silvanus parish have enlarged the chapel of the Nashotah Mission, so that it is now a commodious and well built Gothic frame church. This parish is under the pastoral care of the Rev. Jas. Lloyd Breck, Principal of the Nashotah Mission School. At Milwaukie are two parishes, one of recent organization, one also a station, where efforts will be made to organize, composed mainly of English people. At Waukesha (Prairieville) is a flourishing parish. Parishes have recently been formed at Fond du Lac, Sheboygan, Whitewater, North Prairie, Elkhorn and Geneva, besides others of older date at Racine, Southport, Green Bay, and Mineral Point; and others might be formed were there zealous Missionaries found willing to engage in the work.

The Missionary Bishop of the Diocese is energetic and full of Apostolic zeal; his Clergy now number twenty-three.

But I must close, by expressing the hope that the members of the Church will assist the principal subject of my communication, the Nashotah Mission, with means for carrying on this good work, so well begun. Wisconsin is deeply indebted to her. Gamma.

Wisconsin, March 8, 1847.

New Jersey.—*Proceedings of the Standing Committee.*—February 24, the Rev. G. W. Timlow was recommended for Priest's orders, and C. W. Rankin for Deacon's. Nathaniel Pettit, Marcus F. Heyde, A.B., and R. N. Merritt, A.B., were admitted as candidates for orders.—*Missionary.*

Relief for Ireland.—The parishioners of St. Mary's, Burlington, have contributed $148,50; St. Mary's Hall, $115; and Burlington College, $75—making, together with the Bishop's donation of $100, sent before, $438,50 from Churchmen in Burlington.—*Ib.*

Pennsylvania.—*Ordination.*—The Right Reverend the Bishop of the Diocese, held an ordination, in All Saints' Church, Moyamensing, Philadelphia county, on Sunday morning last, the Fifth Sunday in Lent, and admitted the Rev. Henry E. Montgomery, to the Holy Order of Priesthood. Morning Prayer was read by the Rev. Dr. Morton. The Sermon was preached by the Bishop. The Rev. Dr. Williams presented the Candidate. There were also present the Rev. Thomas G. Allen, Rev. Mr. Douglass, and Rev. Mr. Moorhouse.

The Holy Communion was administered oy the Bishop, assisted by the Rev. Mr. Douglass.—*Banner of the Cross.*

North Carolina.—*Confirmation.*—A letter to the editor of the Banner of the Cross, dated "Raleigh, March 15," gives the following—

Yesterday, the 4th Sunday in Lent, I had the privilege of being present at the Confirmation by the Bishop in the chapel of St. Mary's School, of this city. The services were deeply interesting in themselves. Fifteen young ladies were confirmed, and all, I am told, are prepared for the Holy Communion at Easter. But I could not, with all the affecting interest and impressiveness of the scene, keep my thoughts from occasionally dwelling upon the immense blessing of this school to the souls committed to it, and to the diocese in which it is situated; and from running on to its remote and multiplied consequences to the Church, and the generations to come, and from considering what sacrifices I would not make were I blessed with a family of daughters, to have them trained for the duties of life, and the awards of Heaven at this nursery of good—this seat of true education. North Carolina.

New Hampshire.—*Ordinations.*—At an ordination holden by the Bishop, in Trinity Church, Claremont, on Friday, the 12th day of March last, Mr. Caleb Dow, and Mr. Josiah Sweet were admitted to the holy order of deacons. Morning prayer was read by the Rev. Mr. Sprague; the lessons by the Rev. Dr. Lewis, of the Diocese of Alabama. The sermon was delivered and the candidates were presented by the Rev. Mr. Leaver, of St. Paul's Church, Concord.

At an ordination holden by the Bishop in the same church on Friday, the 29th ult., the Rev. Isaac G. Hubbard, deacon, was admitted to the holy order of priests Morning prayer was read by the Rev. Dr. Clap, of Vermont; the lessons by the Rev. D. G. Wright. The sermon was delivered and the candidate presented by the Rev. Mr. Sprague, who, with the Rev. Dr. Clap, and the Rev. Mr. Wright, joined in the imposition of hands.—*Christian Witness.*

New Jersey.—*Consecration.*—Thursday, March 25th, the Feast of the Annunciation, the chapel of the Holy Innocents at Burlington, designed for the performance of the services of St. Mary's Hall, was consecrated by Bishop Doane, attended by the following clergy, Messrs. Starr, A. Patterson, Adams, Boggs, Germain, Braden, Ver Mehr, and Hallowell, of New Jersey; Messrs. Prior, Morgan, Beasley, Talbot, E. N. Lightner and Ogilby of Pennsylvania; Messrs. Vinton and Johnson of New York; and Thackara of Georgia. The Sentence of Consecration was read by the Rev. Mr. Germain. Mr. Ogilby said Morning Prayer, and Mr. Braden read the Lessons. The Venite, Proper Psalms, Te Deum and Benedictus were chanted by a choir mainly composed of the pupils of Burlington College and St. Mary's Hall. The sermon was preached by the Bishop, who also celebrated the Eucharist, and confirmed several pupils of the Hall and one from the College.

The chapel has been built for a small sum. "It is built in the pointed Gothic style," says a contributor to The Banner of the Cross, "with open roof and stained glass windows. The walls are in imitation of stone, and the wood-work of black walnut. A beautiful Communion set is coming out for the Chapel from a friend of the Bishop's, in England. The arrangement of the church is simple and complete. Prayers are read from the step outside the railing, where stands the Lectern with its rich Bible, the gift of the same hand which gave the window for the chancel."

Maryland.—*Confirmation.*—On the 5th Sunday in Lent, in St. Timothy's Church, Catonsville, the Bishop preached, celebrated the Eucharist, and confirmed 15, of whom 6 were pupils of St. Timothy's Hall, and one of the Ingleside Female Seminary.

Missionary Intelligence—(From the April Spirit of Missions)—Receipts by the Domestic Committee, February 15th to March 15th, $1,325; by the Foreign Committee, $1,904. Many of the Missionaries on the list of the Domestic Committee have not received what was due them last October, to pay which obligations, nearly $3,000 are needed.

Clerical Changes.

The Rev. J. H. Betts has accepted a call to St. Peter's Church, Monroe, Conn.

The Rev. J. P. Taylor to the charge of Christ Church, Reading, Conn.

Rev. Francis J. Clerc having accepted the appointment of the Bishop of Connecticut to the Rectorship of the Church in Broadbrook, requests letters and papers to be directed accordingly.

The Rev. Alfred Louderback, from Belvedere, Boone co., and Rockford, Winnebago co., to the Rectorship of Grace Church, Galena, Illinois.

The Rev. T. C. Pitkin has accepted a call to the Associate Rectorship of Trinity Church, New Haven, Ct.

Notices.

☞ The third Anniversary of the Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York, will be held in the Church of the Ascension, on Sunday evening next, when the Annual Report of the Board of Managers will be read, and addresses delivered.

A collection will be made to liquidate the debt for the erection of the Chapel of the Holy Comforter, which, by a resolution of the Board, is not to be consecrated until such debt be paid.

Service to commence at 7 1-2 o'clock.

By order of the Board,
Richard Sill,
Chr. of the Com. of Arrangements.

April 10, 1847.

New York Bible and Common Prayer Book Society.—A regular meeting of the Board of Managers will be held at the Church Depository, on Tuesday afternoon next, the 13th instant, at 5 o'clock.

William H. Bell, Secretary.

April 10, 1847.

Protestant Episcopal Tract Society.—A regular meeting of the Trustees will be held at the Church Depository, on Tuesday next, the 13th inst., at half-past 5 o'clock, P. M. D. Hubbel Hoyt, Sec'y.

April 10, 1847.

P. E. Church Missionary Society for Seamen in the City and Port of New York.—A Stated Meeting of the Board of Managers of this Society will be held in the Sunday School-room of the "Church of the Ascension," on Monday evening next, (12th inst.,) at half-past 7 o'clock.

Thos. P. Cummings, Rec. Sec.

New York, April 10, 1847.

BISHOP DE LANCEY'S CONFIRMATIONS IN THE DIOCESE OF NEW YORK.

March 31st. In St. John's Church, Brooklyn, *thirty-six* persons, (including five from Calvary and two from Trinity Church.

March 31st. In Emmannuel Church, Brooklyn, in the evening, *thirty-two* persons.

Good Friday, April 2d. In Church of the Circumcision, New York, *five* persons.

Good Friday, April 2d. In Church of the Messiah, New York, in the evening, *nine* persons.

Saturday, April 3d. In Church of the Epiphany, New York, admitted Mr. Thomas Cook to the order of deacons.

Easter Day, April 4th. In Calvary Church, New York, A. M., confirmed *thirty-six* persons, (including one from St. George's, Newburgh.

Easter Day, April 4th. In Church of the Crucifixion, confirmed *twenty-five* persons, in the afternoon.

Easter Day, April 4th. In Emmanuel Church, in the evening, confirmed *thirteen* persons.

FAIR.

The Female Assistance Society of the Protestant Episcopal Church of the Messiah, will hold a Fair for the benefit of said church, at the Large Hall, No. 473 Houston street, near Broadway, commencing Monday, April 12th inst. Purchases can be made of Fancy Articles, Stationary, Children's Garments, and Confectionary. The attendance and patronage of Churchmen and others is respectfully requested.

New York, April 10, 1847.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 30th March, the Treasurer has received the following contributions:

From Mrs Lucy M Nelson, of N C, $1 50; a member of Christ ch, Baltimore, half, 5; Mt Calvary ch, do, 1; per W H Hubbard, Richmond, Va, Monumental ch, 6 50; Mrs George Hawkins, 3; Mrs John Coke, 1; Walker's ch, Rev Mr Boyden, 14 25; Christ ch, St Ann's parish, 13 75—38 50; Zion ch, Pontiac, Mich, 3 50; Christ ch, Gardiner, Me, half, 25 83; offerings of St Mark's ch, per Rev Dr Anthon, 55 70; St James's, Derby, Ct, collection for Jew's mission, per Rev W B Ashley, rector, 10 69; through J K Sass, R A in S C, from a lady in Charleston, for Tenn, 5; All Saints', Waccamaw, for the West, 25; St David's, Cheraw, 14; St Michael's ch, Charleston, 13 15—57 15. Total, $233 67.

Calvary ch, New York, Good Friday collection for the Jews, 35.

THOMAS N. STANFORD, Treasurer,
New York, April 7, 1847. 139 Broadway.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums,

From John A Moore, donation, $3; J W Mitchell, 2; Wm H Beare, 2—4; to constitute Miss Cornelia E Schroeder, a life member, 25. Total amount, $32.

Since the last Report the Society has supplied applicants for feeble parishes, Missionaries, &c. gratuitously with 211 Bibles, 270 Testaments, 2707 Prayer Books of various sizes, and sold 112 Bibles, 80 Testaments, 2355 Prayer Books, and 87 Psalms and Hymns—making a total circulation of six thousand and fifteen volumes.

The Society must soon print editions of their common size and 12mo and 8vo Prayer Books—to aid in which the liberal aid of Episcopalians is very much needed, and will be very acceptable.

The Society have for sale the Prayer Book in every size, from the smallest to the largest—and in the French and German languages.

Donations and subscriptions thankfully received by
Thomas C Butler, Treasurer and Agent,
At the Depository, 20 John street.

April 7, 1847.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Silas Sprague, 2, J W Mitchell, 1, W H Beare, 1—4; Trinity ch, New Rochelle, Rev T W Coit, D D, 19 25; to constitute Miss Eliza M Schroeder a life member, 10; do, do, Mr Henry H Schroeder a life member, 10. Total amount, 43 25.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street

New York, April 7, 1847.

Foreign Missions.—Since his report of March 30th, the Treasurer acknowledges the receipt of the following amounts:—

From Lucy M Nelson, Leeksvill, N C, 1 50, Rev. C D C, for Africa, 25, A Member of St. George's Church, N Y, for support of child in China 25; Monthly col. of Christ Church, Hartford, Conn. 49; St Peter's Church, Baltimore, offerings, 195; Do for Africa 5—200; A member of Christ Church, Balt.. half, 5; Miss B M Page, per Rev. Mr. Hodge, for Greek mission 30; Savings of a poor member, through Mrs E Nickham, for Constantinople, 35; Anonymous for do 5; St John's Church Sunday School, Washington, D C, for support of Lorenzo Thomas, Africa, 30; S S of Christ Church, Gardiner, Me., for Africa 18 17; Christ Church, Gardiner, Me., monthly col., half, 25 83; "H N J," for Africa and China 150; St Peter's Chnrch, Charleston, S C, towards Bishop Boone's salary for 1847, 457 95; Through H Trescott, R A, Charleston, S C, Wm C, for African mission 50; Zion Church, Cheraw, S C, 15; Church offerings at St Michael's 6 53; Two members of St Michael's for education of Mary Maxwell, Africa, 20; Rev E M Forbes, Elizabeth City, N C, for Africa, 4; Constantinople 6; A member of Grace Ghurch, Utica, for Africa and Greece 10. Association of members of Church of Nativity, Philadelphia, for education of Samuel Jacobs, Africa, 11 49; Do N S Harris 1: Do Hannah More, in China, 10; for China 25; for Africa 50—23 24; Female Bible Class, St Andrew's Church, Phil. ann. con., education of J W Claston, Africa, 20; Young Ladies Bible Class, St Paul's Church. Phil., education Helen S May and Saml. A McCoskry, Africa, 40; Three Ladies, members of Bangor Church, Churchtown, Pa. for African mission, 16 50; a member of same for same, 2 50; Christmas offering of children of same for same, 1 31; St Peter's Church, Berkeley, at Clarksboro, N J, half, 3 25, St John's Ch, Chew's Landing, N J, 70 cts., from monthly offerings St Mark's Church, N Y, for China 1, For Miss, 1—2; Mrs M A Whittaker, Marshall Co. Va, for Constantinople, 3; a member of St George's Ch, N Y, a thank offering for spiritual mercies, 100; St John's Ch, Mount Morris, W N Y. 1 25. Total 1,369 23.

J. SMYTH ROGERS, Treasurer,
New York, April 6, 1847. 69 Wall street.

Gen. Prot. Ep. S. S. Union.—An acknowledgment of collections by the Special Agent of this Institution, omitted in this week's paper for want of room, will appear next week.

Many Advertisements and Notices are unavoidably omitted for want of room. We trust our friends will "*bear and forbear.*"

Soldier's Mission Church.—Received from a member of Emmanuel ch, Brooklyn, through George Hastings, Esq, $10; Easter collection, Governor's Island, 25 67; "the contents of a charity box of three little children, collected for the Soldier's Mission Church," 18 03; also, from Stewart & Co, 7 yards of rich velvet; Paton & Co., a set of communion linen; Col. Crane, Commanding the Department, a Desk Bible, and Prayer Book, cost $20; S H, a Lenten offering, 5. Total, 58 70.

Leaving 320 to be received by 19th inst.

On part of Committee,
John McVickar, Chaplain, &c.
New York, April 7, 1847.

Missionary Committee of the Diocese of New York.—The Treasurer has received since his report of 30th inst. the following contributions, viz:—

From Zion ch, New York, Rev R Cox, monthly offerings, $30; Church of the Annunciation, New York, Rev Dr Seabury, Easter offerings, 41 58; S T Skidmore, for Diocesan Missions, 10; a lady of St Paul's chapel, for missions in this Diocese, per Stanford & Swords, 5; Christ ch, Poughkeepsie, Rev Homer Wheaton, Easter offerings, 50. Total amount, $136 58.

C. N. S. Rowland, Treasurer,
April 7, 1847. 55 Water street.

Married.

On Saturday evening, 3d inst., by Rev. Ralph Hoyt, Mr. Lewis D. Folsom, to Miss Isabella Walker, both of this city.

To Correspondents.

"F. M. H.," and "G. C.," are in type, and will appear next week.

Calendar.

APRIL.

11. First Sunday after Easter.
18. Second Sunday after Easter.
25. Third Sunday after Easter.—St. Mark the Evangelist.

MAY.

1. St. Philip and St. James the Apostles.
2. Fourth Sunday after Easter.
9. Fifth Sunday after Easter. Rogation Sunday.
10. Rogation Day.
11. Rogation Day.
12. Rogation Day.
13. Holy Thursday, or The Ascension of our Lord Jesus Christ—*Proper Psalms instead of the Psalms for the day.*
16. Sunday after Ascension Day.
23. Whitsunday.—*Proper Psalms instead of the Psalms for the day.*
24. Monday in Whitsun Week.
25. Tuesday in Whitsun Week.
26. Ember Day.
28. Ember Day.
29. Ember Day.
30. Trinity Sunday.

Advertisements.

MICHELET'S HISTORY OF FRANCE.

D. APPLETON & Co., have just published a HISTORY OF FRANCE, from the earliest period, by J. Michelet, Prof. of History in the College of France—translated by G. H. Smith, F. G. S. Parts 8 and 9, completing 2 vols. 8vo.

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D. A. & Co. Publish by the same author.

"History of the Roman Republic."—Translated by W. Hazlitt. 1 vol. 12mo., paper cover 75 cts; cloth $1.

"Life of Martin Luther."—Translated by G. H. Smith. Paper cover 50 cts.; cloth 75 cts.

"The People."—Translated by G. H. Smith. Paper cover 38 cts.; cloth 63 cts.

April 3—1t

GUIZOT'S HISTORICAL WORKS.

D. APPLETON & Co. have recently published complete, the History of Civilization, from the fall of the Roman Empire to the French Revolution: by F. Guizot, Prime Minister of Franee, etc. Translated by William Hazlitt. Four vols. neatly bound in cloth, $3 50; or paper cover, $3.

"The style of the work is admirably suited to the dignity of the subject. It has, if we may express it, an architectural grandeur about it. You see the foundation laid broadly and firmly; and then, resting on this the magnificent building slowly rises in all its vast and beautiful proportions, till at last, filled with awe and admiration, you gaze on its perfect glory, and wonder at the skill and power of the builder. We advise our readers by all means to secure them, and give them a week's study."—Golden Rule.

By the same author—"History of the English Revolution of 1640," from the Ascension of Charles I. to his Death. Translated by William Hazlitt. 2 vols. 12mo. Paper cover, $1; or two vols. in one, cloth, $1 25.

"It is a work of great eloquence and interest, and abounding with thrilling dramatic sketches."—Newark Advertiser.

April 10—1t

EXTENSIVE AND IMPORTANT SALE OF THE valuable Theological and Classical library of the late Rev. M. BRUEN. On Wednesday, Thursday, Friday and Saturday, 12th, 13th, 14th and 15th of May, at four o'clock each day, will be sold by Royal Gurley & Co., at their rooms, 304 Broadway, corner of Duane street, the rare and valuable collection of Theological and Classical books belonging to the library of the late Rev. M. Bruen, comprising the Holy Scriptures in various languages, a very choice collection of the Father's of the Church (Benedictine Editions,) Council and Ecclesiastical Historians, together with critical editions of the Greek and Latin Classics. Also, works of some of the best English Divines, being chiefly in excellent condition and substantial binding. So important a Library of Theological Works has never been sold at auction in this country, and we would invite an examination of the Catalogue by Clergymen, heads of Colleges and other Seminaries of learning. Catalogues are now ready and will be sent to any part of the Union on making application to the Auctioneers.

a10 4tis*

POUGHKEEPSIE COLLEGIATE SCHOOL.

THE Summer Term of this School will commence on the first Wednesday in May. Several vacancies will occur at the close of the present term, which are not yet filled.

Catalogues, which contain the terms of the School and the principles on which it is conducted, can be obtained by addressing a letter to either of the undersigned; who avail themselves of this opportunity to express the high sense of gratitude which they feel for the liberal patronage which they have enjoyed, and to solicit a continuation of it; and as, in future, they both purpose to devote their entire time and energies to the youth who may be committed to their care, they are confident they shall be able to give *equal* if not *better* satisfaction to their patrons than they have hitherto given.

CHARLES BARTLETT, } Principals.
WILLIAM M. GEORGE, }

College Hill, April 10—2t$

Church Publishing and Bookselling Establishment.

HENRY M. ONDERDONK,
10 John street,
Under the office of the Churchman.

[List of Publications continued.]

43. The Christian Church, its constitution, principles, functions, and powers, as represented in the Holy Scriptures; being a careful collection and systematic arrangement of the principal passages contained in the New Testament on the subject, by W. D. Wilson, a Presbyter of the Diocese of Western New York. 16mo. Bound. 25 cts.

44. Form of Self-Examination, Confession, and Prayer, to be used every evening. Altered from the English edition. 5 cts.

45. Eton Latin Grammar; with additions and improvements, selected from the celebrated work of C. G. Zumpt, Ph. D. Arranged, edited, and adapted to the schools in the United States, by the Rev. William Morris, A.M., Rector of Trinity School, New York. 12mo. Sheep. 65 cts.

46. Bishop White's Opinions on certain Ecclesiastical Points. 18mo. Muslin. 50 cts.

, List to be continued.

April 10.

CHURCH OF THE HOLY TRINITY
Brooklyn Heights.

The pews of the Church can be examined on Monday the 19th, Tuesday the 20th, and Wednesday the 21st inst., and on the latter day at 4 o'clock, P. M., they will be opened to rent, and on the following Sunday, the 25th inst., the Church will be opened for Divine Service at half past ten A. M., and half past three o'clock P. M.

April 10—3t$

PROFESSOR TAPPAN ON EDUCATION.
Recently Published.

A DISCOURSE on Education, delivered at the Anniversary of the Young Ladies' Institute, Pittsfield, Mass., October 2, 1846. By Henry P. Tappan, D.D. In 8vo. pp. 42, beautifully printed. Price 25 cts.

For sale by
HENRY KERNOT, 633 Broadway.

April 3—2t

From the Calendar.

FRANCIS XAVIER'S HYMN.

Many have seen this hymn, but it is a stranger to many more. I have often wanted it, when I found it difficult to obtain a printed copy; and I therefore send it to The Calendar with the best English translation I remember to have seen. I find the translation in Longfellow's introduction to his edition of Coplas's Manrique, published at Boston in 1833. And it may not be impertinent to add, that the poems of Coplas, found in that little volume, are some of the most beautiful moral pieces to be found any where.

W——R.

I.

O Deus! ego amo te:
Nec amo te, ut salves me,
Aut quia non amantes te
Æterno punis igne.

II.

Tu, tu, mi Jesu, totum me,
Amplexus es in cruce
Tulisti clavos, lanceam,
Multamque ignominiam:
Innumeros dolores,
Sudores et angores,
Ac mortem; et hæc propter me,
Ac pro me peccatore.

III.

Cur igitur non amem te,
O Jesu amantissime?
Non ut in cælo salves me,
Aut ne æternum, damnes me,
Nec præmii ullius spe:
Sed sicut tu amasti me.
Sic amo et amabo te;
Solum quia rex meus es,
Et solum quia Deus es.

Amen.

TRANSLATION.

I.

O God! my spirit loves but Thee,
Not that in heaven its home may be,
Nor that the souls which love not Thee,
Shall groan in fire eternally.

II.

But Thou, on the accursed tree,
In mercy hast embraced me.
For me the cruel nails, the spear,
The ignominious scoff didst bear,
Countless, unutterable woes—
The bloody sweat—death's pangs and throes,
These Thou didst bear, all these for me,
A sinner and estranged from thee.

III.

And wherefore no affection show,
Jesus, to Thee that lov'st me so?
Not that in Heaven my home may be,
Not lest I die eternally—
Not from the hopes of joys above me:
But even as Thyself didst love me.
So love I, and will ever love Thee:
Solely because my King art Thou,
My God forevermore as now.

Amen.

COMMUNICATIONS.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. CXIV.

When meditation rests on the objects which the material world presents, it naturally suggests the interesting inquiry, Whence are all these? When the heavens, in luminous grandeur, displaying the revolutions of unnumbered worlds, attract man's contemplations; or he casts his eye on the earth, and the objects which there surround him, and sees the rich profusion, the inexplicable wonders, and the beautiful harmony and proportions of the works of nature, his meditations, not content with dwelling on these *effects*, look back to their *cause*.

This strong desire to know the origin of all things, has ever characterized the human mind. It has prompted to speculations of philosophy, inspired the numbers of poetry, exhausted the ingenuity of fable, and, in gracious condescension, been ministered to by divine revelation. Untutored by this, man has restlessly endeavored to search out the origin of what he beholds with so much astonishment and delight. Where God's teaching has been lost, and man has been thrown upon his own resources, he has thought he saw eternal progression stamped on the course of nature; and ventured to believe, that without any prime moving cause, the order of things has been forever as now it is. Sometimes he has talked of chance, and imagined that by mere accident this fair frame of things came into existence, and its order is preserved. Sometimes he has conceived that *necessity*, arising from the nature of is component parts, has produced and maintained the harmony of the world. When he has lent an ear to the voice of tradition, whispering the extistence of the Great First Cause who made Himself known to the parents of our race, he has acknowledged His forming, sustaining, and governing power; but on a foundation thus well laid, his bewildered imagination has raised weak and heterogeneous structures. Subordinate creators, fabled means, and imagined progressions, have been so blended with ideas of the supreme agency of Omnipotence, as almost to keep the latter out of view.

A voice from heaven once and often spake, in terms, which, had not human pride and corruption interfered, would have shut out all these intrusions of ignorance and folly. In anticipation of the demoralizing and destructive influences of that pride and corruption, and in gracious provision against them, God had prepared a resting place among men for the truth thus revealed, its pillar and its ground, even His Holy Church. In its keeping, the light of revelation, like the ever-burning lamp of the tabernacle and temple, has always been preserved, though sometimes greatly obscured by surrounding darkness, as the hope of all the ends of the earth, when, by the good providence and grace of God, they are led to seek unto Him.

While men, either ignorant of revelation, or, living in its light, wickedly closing their eyes against it, and bewildered by the foolishness of human wisdom, are indulging in the crude absurdities above noticed, *it* raises its commanding voice, and with majestic abruptness, enters at once on a declaration of THE TRUTH—"*In the beginning God created the heaven and the earth;*" and proceeds to relate the order in which the work of creation was accomplished, from the omnipotent expression of the Maker's will, "Let there be light;" until the execution of the mysterious counsel, "Let us make man," completed the stupendous design. There is also, throughout the inspired word, a clear announcement of the truth, that as in the origin, so in the perpetual continuance, of the works, and operations, and order of nature, the causing Power, is the ever present, ever acting Deity.

Blessed with this light of divine instruction, and thus only, the mind can truly appreciate and enjoy, and experience the full benefit of, meditation on the works of nature. The believer knows assuredly—and both his head and heart derive therefrom refinement and improvement—that the God whom he adores is alone entitled to all the glory, praise, and gratitude for what men are wont to call the wisdom, power, and bounty of nature. With reverential awe, and warm and humble love, he surveys his Maker's works; studies the laws and orderings which He has established; exercises himself, under the enlightening and guiding influences of revelation, in devout meditation on all these things; and gathers hence interesting and important lessons of duty and of happiness.

The present aptness of such reflections is illustrated by the beautiful coincidence, at this time, between the seasons natural and ecclesiastical. Resurrection—new springing from death to life—is, by both, presented to our contemplations. Let us meditate awhile on topics suggested by the *natural* season, when the Almighty, as it were, repeats His original creative fiat, and causes anew the long suspended fruitfulness of the earth.

After a period in which cold and darkness preponderate, God, from the habitation of His holiness, proclaims, *Let the earth bring forth.* Immediately, through the instrumentality of sun and rain, ministers of His will, the high behest is executed. The icy fetters with which that earth was bound are loosed; the trees, long stripped, and to appearance lifeless, are revived, and readorned with rich attire; the spontaneous productions of the ground shoot forth; and the care and toil of the husbandman are answered with a blessing.

Replete with deep and awful interest, even to those superior intelligences, who, called into being ere day and night began their revolutions, were wondering spectators of the manifestations of their Creator's glory, must have been the stupendous occasion, when, from shapeless chaos, form was given to this world, earth and water were separated, and God proceeded to beautify and render useful the world thus made. "Let the earth bring forth grass," said the Omnipotent, "the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth." 'Tis done. He has spoken whose word is power supreme. "AND IT WAS so." Then, for the first, shot forth the blade of grass. Then, for the first, sprang up the rich and fragrant herb. Then, for the first, appeared the firm and stately tree. Then did earth unite with heaven in manifesting the glory of the Great Creator. He viewed His work, and "saw that it was good." Angelic beings looked on with admiration. The morning stars sang together, and all the sons of God shouted for joy.

The present season is an emblem of this first formation of the products of the earth. Lately cased in adamant, the ground was impenetrable save by powerful force. Now, mollified and yielding, the tenderest shoot finds an easy passage through its surface. Lately a desolate waste, it presented nothing to view that was cheering or delightful, nothing but the ravages of the storm, or other sad mementoes of evanescent glory. Now "the wilderness and the solitary place" are made "glad" by the return of Spring, "and the desert" rejoices and blossoms "as the rose. The glory of Lebanon," with its bright foliage, is "given unto it; the excellency of Carmel and Sharon," adorned with rich and plenteous verdure. The soft showers "drop upon the pastures, and the little hills rejoice on every side. The pastures are clothed with flocks. The valleys also are covered with" rich profusion: "they shout for joy: they also sing." Lately the cold piercing blast howled through the leafless wood. Now each gentle breeze wafts from it the sweet fragrance of the opening year. Lately, deserted by the feathered tribes, who went in quest of kindlier climes, or sought a cover from the rigor of their own, the grove was mute. Now it resounds with sweetest notes, and its tenants, cheered by return of spring, join in artless concert to the praise of nature's God.

Where is the heart that takes not a lively interest in this display of the Creator's power, wisdom, and love; which delights not to witness their daily increased disclosures; and is not prepared with cordial and true response to these eloquent appeals of nature? Far from a rational mind, an enlightened intellect, and a pious heart, be the apathy which looks unmoved and uninterested on the wonders of this season; or is moved and interested but feebly and transiently. A mind capable of deriving benefit from every source, cannot innocently allow sense only to be affected by the works of nature. Surely it is its bounden duty, as it is a source of refined and exalted pleasure, to derive from them the *moral* and *intellectual* improvement whereof they are so rich a source.

How great the power, wisdom, and goodness, which they illustrate! None but the Great I AM, who first called into existence the fruits of the earth can prolong its fecundity, and when one generation of its offspring has passed away, bring another on. Nothing short of the celestial mandate, *Let the earth bring forth*, which at first caused its fruitfulness, can restore it, when destroyed by the ravages and frosts of winter. What though second causes are allowed to operate? By whom is that allowance given? Under whose control is it that they act? Who has established and preserves the stated revolutions of the earth' whereby Spring returns, and the ground imbibes the increased warmth and nourishment of the bright orb of day? Who causes the former and the latter rain to descend in their seasons; giving them when there is need, and restraining them when they have done their allotted work of blessing? Whence proceeds the exquisite workmanship, adapting every part to its proper end, and conducting it to that end with a wisdom and precision beyond man's utmost skill in mechanical principles and operations, which even the minutest plant evinces?

The deductions of philosophy may discover and illustrate the laws of nature; but these point, for their Author, to nature's God. The useful and ennobling study of natural science may discover the agency of second causes, and the connexion, as cause and effect, between the various processes and operations in nature's works; but this connexion is an extended line, whose commencement can be found only in the highest heavens—even in the will and law and working of Him who there sits on the throne of universal empire.

How wondrous and great the wisdom which He thus manifests! A single plant evinces the profoundest intelligence and skill. The mechanism of its several parts, their adaptation to the ends which they subserve, and the processes through which those ends are reached, afford abundant exercise to the closest study and investigation, open many surprising and delightful discoveries, and lead to one of the most comprehensive and useful departments of science. Surely then the unnumbered varieties to which this season gives new birth, their similarities evincing the same creating hand, and their diversities illustrating the manifold wisdom of Him who formed them, cannot fail to fill us with admiration of the glorious and gracious attributes of that Parent of good, whose are all these works.

And where will the heart find sentiments, or the tongue expressions, adequate to the goodness which the passing season powerfully illustrates! How miserable would be the condition of His creatures, if God should see fit, even for a single year, to withhold the bounties of the Spring, to protract the frost's firm hold, to suffer the earth to become parched and arid, or to send from His cloudy stores desolating storms and inundations! When there are in the hand of Providence so many instruments whereby He might show His displeasure, and when, alas! His ungrateful creatures are offering Him ceaseless provocations, how great the goodness and mercy which crowneth each year with His bounty!

And how manifold that bounty! Subsistence, comfort, convenience, delight, all flow plentifully from the profusion which we yearly experience. Every sense is charmed, every rational want satisfied, health preserved, sickness removed, and the intellect furnished with abundant means of pleasurable exercise and improvement. If there are any who can enjoy these blessings, and not find their hearts moved with gratitude, and their tongues exercised in the praise of Him who openeth His hand, and filleth all things living with plenteousness, let them, if they can, boast their superiority to the ox that knoweth his owner, and the ass that forgetteth not his master's crib.

It is impossible to contemplate the varied works and operations of nature without meeting incessant evidence of *the profoundest mystery.* The process of a single grain of wheat, from the time of its being deposited in the earth, until its produce is fitted to become food for man, is beyond the reach of the human understanding. Nor can it comprehend how, year by year, the leaf, the blossom, and the fruit, are formed by nourishment, which, through root and trunk and limb, is conveyed from the earth, to every extremity of the stately tree.

In these, and a thousand corresponding instances, we know, because we see, what is entirely beyond our powers of comprehension. And hence, sound reason, true philosophy, concludes that mystery is an essential part of even natural religion, and cannot, therefore, be any objection to that which is revealed; and consequently that the denial of mystery leads inevitably to Atheism.

The wonders of creation and providence, we know, on the authority of the unerring word of God, to proceed from the Divine power of our REDEEMER. "All things were made *by Him*, and *without Him* was not anything made that was made." Agreeably to this record which God hath given of His Son, one of the ancient symbols in which the Catholic faith, once delivered unto the Church, has been handed down to our day, saith of Jesus Christ, "*By whom all things were made.*" In contemplating then the works of nature, the christian delights to regard them as glorious manifestations of the divinity of his Saviour. Thus is a new charm thrown round them, a new voice of instruction given to them, a new channel opened for devout meditation thereon. The humble penitent is cheered by reflecting that He who thus surrounds him with tokens of power, wisdom, and goodness, is the Saviour who brings as His own purchase, and confers as His free gift, the gracious boon of pardon and justification. The fervors of evangelical faith are delightfully increased by our being thus surrounded with constant manifestations of His divine power and goodness, on whose arm we lean for salvation, and who is our Advocate and Intercessor with the Father—a Brother, who has experienced the wants and weaknesses of our nature, and a God, infinitely able to relieve them; with human sympathies and affections, to feel for us, and with divine ability to prove in all things our Friend.

What an appalling and instructive view is thus afforded of the extent of that human depravity and guilt, which required such an atonement as God the Son alone could make! Appalling as it is, it is fully borne out by the melancholy fact in the case, as manifested by our observation of the world, and by every impartial self-examiner's knowledge of his own heart and character. Fail we not deeply to reflect on the necessity hence arising—the necessity in each one's own case—of the Gospel scheme of pardon, grace, and salvation through Jesus Christ; on the immensity and profound mystery of that scheme in its merciful operation, and its infinite sufficiency; and on the aggravated guilt, and proportioned awful danger, of neglecting so great salvation, and returning base ingratitude for His love who, very God, came down from heaven, and humbled Himself by assuming the nature of His own creature man, and in it, a state of suffering pilgrimage on the earth of His own forming, bearing our griefs and carrying our sorrows, wounded for our sins and bruised for our iniquities, and at last enduring for us a most cruel and ignominious death.

The present season may also be regarded as calling attention to deeply interesting and instructive points in the analogy, so frequently presented in Holy Writ, between God's dispensations in nature and in grace. He is called the Husbandman, and His people the vineyard. They are the ground on which the seed of Divine instruction and grace is sown. Life is the time for bringing forth fruits of holiness. The end of the world is the harvest, when the wheat will be gathered into the garner, and the chaff be burnt with fire unquenchable. And the psalmist, portraying the character and offices of the Messiah, beautifully describes Him, in imparting His grace to His church, as coming "down like rain upon the mown grass, as showers that water the earth."

Such analogies illustrate the duty of our growing in grace, and having constantly fruit unto holiness. The regenerating sacrament of baptism, parental and pastoral instruction, the dispensations of Providence, seasons of solitude and reflection, the hearing and studying of God's word, the apostolic laying on of hands, the communion of the body and blood of Chirst, and the services generally of the Church, and ministrations of its priesthood, are means whereby the seed of grace is sown. Seed, however, will produce no fruit unless the ground receives it. The ground will not be productive unless it is duly prepared. And after all, the constant care and nurturing of Divine Providence are indispensable.

So, in order to our profiting by the seed of heavenly grace, we must receive it into duly prepared hearts. Ability to do this is given, by virtue of Christ's universal atonement, to every man to profit withal. Every man may effectually receive the grace of God. If we do so in humility and meekness; and with full faith in the Divine promises through Jesus Christ, and diligent and earnest prayer for their fulfilment, use all the means which God has appointed for His people's growth in holiness and virtue; the continual dew, and the refreshing and nourishing rain, of His grace, will descend upon our hearts, the Sun of righteousness will invigorate them, and the seed there sown bring forth fruit into everlasting life.

Such evangelical principles and views largely increase the pleasure and profit of the Christian's meditations on the works of nature. His faith elevates them from this fair scene of earth to the heavenly country that lies beyond; and even the certainty that that scene is soon to change to one of dreariness and desolation, will not sadden his heart; for this too is fraught with instruction of much value and of deep interest.

True indeed: what now charms by its freshness, verdure, and sweetness, will ere long yield to the desolations of winter, or become an early prey to the violence of the storm. Instructive emblem this of human life! Health, strength, youth, beauty, and the smiles of fortune, yield delight and hilarity. But soon the gathering clouds of disappointment, disease, and sorrow, may lower, and burst over the head but lately anointed with the oil of gladness. Stealthy, and almost unperceived, weary and feeble age comes on, and prepares an easy way for the stroke by which death severs every earthly tie. More frequently the blighting storm blows over, and prematurely tears from its hold the firmest root, and prostrates even the young and tender plant.

In a better country, these changes will be forever past and gone. There the trees of righteousness, the planting of the Lord, will flourish in eternal vigor. There, what "is sown in corruption, raised in incorruption;" what "is sown in dishonor, raised in glory;" what "is sown in weakness, raised in power;" and what "is sown a natural body, raised a spiritual body," adorned with celestial glory and beauty, will live for ever.

There is, however, also, another eternal state. Every tree which bringeth not forth good fruit, shall be hewn down, and cast into the fire. And are there not among us many cold, insensible, unfaithful, useless, worse than useless, members of the Church, barren trees in the vineyard of the Lord? It may be that the destroying angel is now receiving the awful mandate, *Cut it down: why cumbereth it the ground?* Charity may dictate the prayer, *Lord, let it alone this year also.* But will even this avail? Still, there is awful danger that God's forbearance will be in vain; and lengthened probation but tend to greater guilt and more terrific punishment.

B. T. O.

From the Missionary.

THE DOCTRINE OF BAPTISM.

Let it be here premised, that the discussion is of baptism, in the general; and not of baptism as of infants or adults. In truth there is no distinction. All are "born in sin." All are children of wrath. It is true of all alike, "your sins have separated between you and your God." It is true of all alike, "that by one man," the parent of all, "sin entered into the world, and death by sin, and so death passed upon all." Again, as all lie helpless before God, the infant and the parent, subject to one condemnation, so is all, that offers help or hope to either, of mere grace. No foreseen fitness in the creature, no reference to man's ability, no possibility of merit, but all free abounding grace; grace, pitying; grace, mediating; grace, incarnate; grace, bleeding on the cross; grace, opening, in that pierced side, and of that streaming blood, the one regenerating fount, where all must wash that would be cleansed and live. In this, its true and real aspect, there is no discrimination of the grace of baptism, as to infants or adults. It is but one, as it proceeds from God. It is but one, as it applies to man. One in its free, unpurchased, all-embracing love. One in the hidden secret of its spiritual grace. One in the wonderful result of its divine Almighty power. "Suffer little children to come unto Me, and forbid them not; for of such is the kingdom of God."* "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God."†

"The doctrine of Baptism," the Apostle teaches, is a foundation principle of Christianity.—We are to inquire, now, what it is. What is it, in the language of the Church, as drawn from the clear warrant of God's holy Word?

i. It is the doctrine of the Church, that *Baptism joins us to Christ.* "Seeing now dearly beloved brethren," she says, in her Baptismal Office, "that this child" or "this person, is grafted into the body of Christ." "They that receive Baptism rightly," she says, in her 27th Article, "are grafted into the Church:" which the Apostle teaches is "His body." "Baptism," she taught us all to say, when we were children, in her catechism, "wherein I was made a member of Christ." And at the consecration of a church or chapel, the Bishop always prays, that "whosoever shall be dedicated to God," in it, "by baptism," may be "received as a living member of Christ's Church." It is the teaching, clear, express, and constant, of the Word of God. The record of the day of Pentecost‡ declares, that "as many as gladly received His word were baptized," and, the same day, there were thus added to the Apostles about three thousand souls; that, in like manner, "the Lord added daily to the Church, such as should be saved," and that so, from day to day, "beleivers were the more added to the Lord." To the Galatians§ St. Paul writes that as many of them as have been baptized into Christ have put on Christ, and so are "all one *in* Christ Jesus." While to the Corinthians‖ he writes, that "by one Spirit, we are all baptized into one Body," so that they are "the body of Christ, and members in particular; again and again explaining, both to the Ephesians¶ and to the Colossians,** that it is "the Church which is His body," and "for His body's sake, which is the Church." "Sacraments," saith the judicious Hooker," are the powerful instruments of God to eternal life. For, as our natural life consisteth in the union of the body with the soul, so our life supernatural, in the union of the soul with God. And forasmuch as there is no union of God with man, without that mean between both, which is both, it seemeth requisite that we first consider how God is in Christ; then how Christ is in us, and how the Sacraments do serve to make us both partakers of Christ;"†† and again, in him we actually are, by our actual incorporation into that society which hath Him for their Head, and doth make together with Him, one body; HE and they having in that respect one name: for which cause by virtue of this mystical conjunction, we are of Him, and in Him, even as though our very flesh and bones should be made continuate with his."‡‡ As the Apostle actually says, "We are members of His body, of His flesh, and of His bones." And again, adopting the Saviours' illustration of this mystical re-union, "I am the Vine, ye are the branches: he that abideth in Me and I in Him, the same bringeth forth much fruit; for, severed from Me, ye can do nothing."—"Christ is therefore, both as God and man, that true Vine, whereof we, both spiritually and corporally, are branches."§§ And Calvin, on the same theme, as presented by St. Paul, enlarges well—"Great is the emphasis of this word, and it clearly shews, that the Apostle is not merely exhorting, but is rather teaching us of the goodness of Christ. For he is not requiring anything of us which may be done by our zeal and industry, but sets forth a graffing in, effected by the hand of God. For graffing in, implies not merely a conformity of life, but a secret union, whereby we become one with Him; so that, quickening us by His Spirit, He transfuses His power into us. So then, as the graft shares life and death with the tree, into which it is graffed, so are we partakers of the life no less than the death of Christ."‖‖

ii. It is therefore the doctrine of the Church, secondly, that, *Baptism is our new or second birth.* In the Baptismal Service, the engrafting into Christ is knit inseparably with regeneration, or the new birth: "seeing now dearly beloved brethren that this child," or "this person, is regenerate, and grafted into the body of Christ's Church." In the exhortation in the same service it is declared how necessary it is that every one who would enter into the kingdom of God, be regenerate, and born anew, of water and of the Holy Ghost: while, in the prayer of thanks, which follows after infant Baptism, we acknowledge that it hath pleased God "to regenerate this infant with" His "Holy Spirit, to receive him for" His "own child by adoption, and to incorporate him into" His "holy Church."—The prayer before Confirmation, acknowledges the same divine compassion, in regenerating these His servants, "by water and the Holy Ghost;" the Article declares that Baptism is "a sign of regeneration, or new birth, whereby, as by an instrument, they that receive" it "rightly, are grafted into the Church," and the promise of their "adoption to be the sons of God, by the Holy Ghost," is visibly signed and sealed;" the Catechism teaches that, the "inward and spiritual grace of Baptism is a new birth;" and the Homily,¶¶ that "infants, being baptized, and dying in their infancy, are," by this sacrifice, "washed from their sins," and made "His children, and inheritors of His kingdom of heaven."—How could the teaching of the Church be other than it is, and agree with what the Saviour taught? "Verily, verily, I say unto you, except a man be born again, of water and of the Spirit, he cannot enter into the kingdom of God?"*** How could the teaching of the Church be otherwise, and not contradict those words of the Apostle Paul, "according to His mercy He saved us by the washing of regeneration?"††† "If regeneration were not, in this very sense," says Hooker, "a thing necessary to eternal life, would Christ Himself have taught Nicodemus, that to see the kingdom of God is impossible, saving only for those men which are born from above? Why are we taught that with water God doth purify and cleanse his Church?—Wherefore do the Apostles of Christ term Baptism a bath of regeneration? For as we are not naturally men without birth, so neither are we Christian men, in the eye of the Church of God, but by new birth; nor according to the manifest ordinary course of divine dispensation, new born, but by that Baptism which both declareth and maketh us Christians."*

* St. Mark x. 14. † St. John iii. 5. ‡ Acts ii. § iii. 27, 28. ‖ 1 Cor. xii. 13. ¶ i. 22, 23. ** 1 Cor. i 24. †† Ecclesiastical Polity, V. l. ‡‡ Ibidem V. lvi. §§ Ibidem. ‖‖ On Rom. vi. 5—"planted." ¶¶ First part of the Sermon of Salvation. *** St. John iii. 3. 5. ††† Titus iii. 5.

* Ecclesiastical Polity, V. lx.

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April 18—tf.

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November 14—6m

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March 6—tf

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March 27—tf

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July 11—yly

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